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The CHAUTAUQUAN

*A Magazine for
Self-education*



GENERAL OFFICES

CHAUTAUQUA ASSEMBLY



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THE CHAUTAUQUAN,

A Monthly Magazine for Self-Education.

FRANK CHAPIN BRAY, Editor.

Contents for November, 1900.

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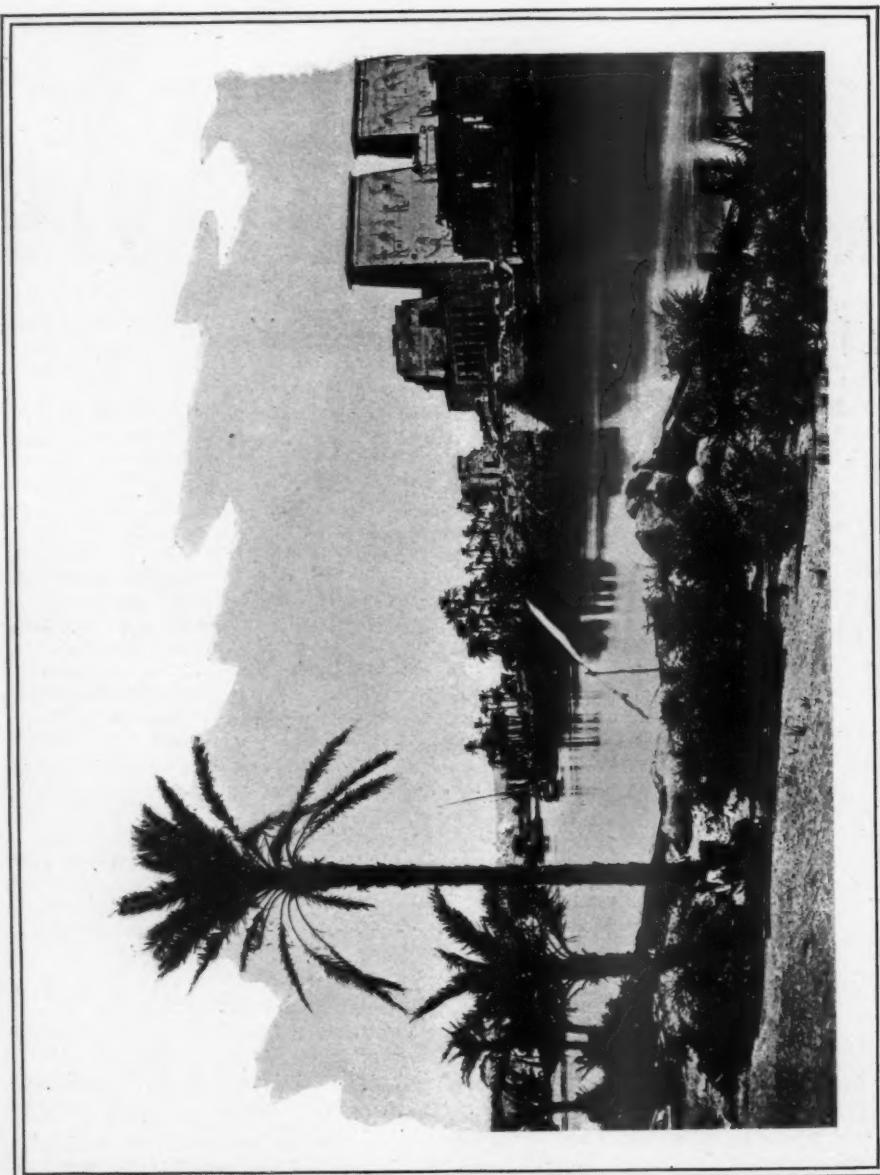
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PHILE AND THE NILE.

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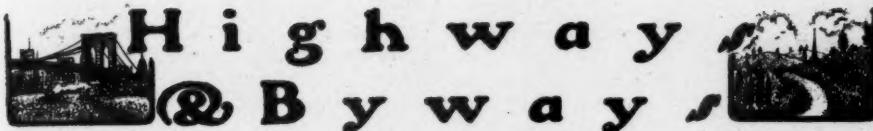
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NOVEMBER, 1900.

No. 2.



THE situation in China has improved considerably, though it is by no means safe to predict an early or satisfactory settlement. There are trained observers — M. le Blowitz, the eminent Paris correspondent of the London *Times* being one of them — who apprehend serious disturbances in Europe as the result of the Far Eastern complication. The concert of the powers, outwardly intact, has repeatedly been on the verge of disruption. The great question which remains unanswered is this: Are all the powers really desirous of restoring order in China under the native government, and of respecting the territorial integrity of the empire? There is no doubt concerning the position of the United States, Great Britain and France. None of these powers has ulterior designs in China. They seek guarantees for the future and, perhaps, an indemnity for the injuries and losses sustained in consequence of the anti-foreign upheaval, and especially for the attacks on the legations. But Russia and Germany are suspected of territorial ambition. The latter power, indeed, has been accused of seeking a pretext for declaring war upon China.

Early in September, when peace negotiations seemed to be in sight, the German government suddenly arrested diplomatic efforts by issuing a note in which it declared that the "indispensable preliminary" to the opening of negotiations with the imperial authorities of China was the surrender to the foreign commanders stationed at Peking, for trial and punishment, of the chief and original instigators of the outrages. This was an extraordinary demand, an impossible condition. No nation can be expected to deliver up, on *ex parte* testimony, high officials for trial by a military court composed of invaders. The German proposal created general consternation. If persisted

in, it would have led to another acute crisis. The United States promptly rejected it, and an order for the withdrawal of our troops not only from Peking, but from Chinese soil was issued. Our government stated that it was prepared to insist upon the punishment, by China, of the instigators of the troubles, but even this was to be made a condition of restoration of full diplomatic relations, not a "preliminary" to negotiations.

Matters were exceedingly uncertain; rather bewildering for a while. But a way out of the dilemma was unexpectedly opened by the Emperor of China himself. He issued an edict degrading Prince Tuan, the chief of the anti-foreign crusaders, and ordering his trial and "severe punishment." Other dignitaries and officials were named in the same edict for similar treatment. Though the empress-regent is believed to be as culpable as Tuan and his lieutenants, the powers are willing to overlook her participation in the crimes, though they may oppose her resumption of imperial authority and place the young emperor, Kwang Hsu, upon the throne of China. At all events, Germany has modified her demand in view of the emperor's edict and has proposed to the powers to refer to their respective diplomatic representatives the following questions:

1. Whether the list contained in the edict of persons to be punished is sufficient and correct.
2. Whether the punishments proposed meet the case.
3. In what way the powers can control the carrying out of the penalties imposed.

The United States and Great Britain have indorsed this proposal, and the other governments are expected to acquiesce in it. Till the answers are received from Peking there will be a pause in the Chinese situation. If the ministers make favorable reports, definite steps toward a settlement will speedily

follow. If they doubt the good faith or sufficiency of the emperor's action, difficulties and further delays may ensue.



In this year of "Conger despatches," trans-pacific cable projects, and long distance diplomacy, an incident connected with the early days of the electric telegraph may have repetition. M. Louis Adolphe Thiers, afterwards president of the French republic, was even then a veteran in the public service of his nation, and had little to learn of the ways of the world. To him came a young attaché, full of enthusiasm over the new era which telegraphy should usher

in. There were to be no more international misunderstandings. The long delays of the post were annihilated, and the truth of any diplomatic situation could be known almost instantaneously in all capitals of Europe! To his glowing vision the chief obstacle to millennial peace had been swept away by this wonderful invention. Thiers heard him to the end of his rhapsody, but chilled him with a word. "Millennium, nonsense! The devil will control the telegraph within a decade!" As we recall the history of a half century of telegraphy, and consider how the Morse alphabet has been used to spell out lies, to throw the bourses into a panic, to mislead and confuse public opinion and to influence governmental policies for evil, the significance of the astute minister's saying is readily apparent. Indeed, the part played by the telegraph in the lightning diplomatic strategy which precipitated the Franco-Prussian war of 1870 is ample warrant for the ill-boding remark.



Every missionary society in North America save two, having work in China, was represented in a conference, informal and informing, held in New York at the invitation of the Presbyterian Board of Foreign Missions at the end of September. While the action

of the conference delegates was not binding upon their society executives, these delegates practically settled the attitude of American societies toward the Chinese problems growing out of the late difficulties. They agreed: (1) That there is nothing in the China situation to create alarm, discouragement, and a condition making it wise to withdraw work and workers; (2) that missionaries who are temporarily away from their stations ought to remain as near to them as possible, in order that they may return as early as conditions permit, and be of service, it may be, to native Christians while waiting in nearby countries; (3) that when governments, United States and Great Britain, ask for statements of losses, only actual losses for property destroyed shall be put down, together with something to cover the cost of hasty removals, but that there should be no excessive demands; (4) that Christians at home pray and pay for China as they have never done before, and that a week for the same be observed, which will have passed when this is printed; and (5) that upon the renewal of work a good opportunity opens for the putting into effect of comity plans long ago matured. In the matter of indemnity there was a strong feeling that nothing at all be asked. Two considerations prevented this course. One was that leniency under such circumstances is looked upon by the oriental as weakness, and the cause is injured rather than helped. The other is that missionary society executives, who are merely trustees, are not sure that they have a right to surrender title in this way to money which does not belong to them.



That the American colleges have quickened their steps so as to keep pace with popular movements is indicated by abundant and unmistakable signs. The University of the City of New York has instituted a School of Commerce in which instruction is given, not only in the technical subjects formerly relegated, with a certain scorn, be it said, to the "business colleges," but in the broader principles which govern foreign and domestic trade. The Schools of Forestry, in which Yale has so promptly followed the enlightened lead of Cornell University, supply another case in point. The university authorities have not been so buried in their Greek and Latin as to overlook their duty and opportunity to assist their countrymen in preserving and economizing one of our prime natural resources, hitherto so wastefully

handled. The immense expansion of the foreign commerce of the United States, and our emergence as a political factor in the affairs of Asia and the Indies have been the signal for a new and still more radical departure from the old grooves of university curricula. The spectacle of Mother Harvard brooding her Cuban chickens is familiar to the whole country. Union and other colleges have taken measures to facilitate the collegiate education of West Indian youth in leading American institutions, while Yale and Chicago have embarked upon a still more novel project, undertaking to train our own young men to bear the "white man's burden" in the development of trade and government in our foreign possessions and those eastern countries toward or beyond which our western boundaries have lately been advanced. President Hadley, outlining his plans for the Yale School of Colonial Administration, says that hitherto the attention of historians, economists, and sociologists has been fixed upon a group of European nations. Courses are now offered in modern oriental history, the history of India and its institutions, the history of colonial administration, and the sociological problems involved in our dealings with savage or semi-civilized races. Yale's president says:

"It is not contemplated that such a school would be, primarily, at any rate, a technical place of training for consuls. The difficulty at the present moment seems to be not so much in the supply of training for these places as in the demand for trained men. The immediate field of work for such a school would be the creation of an intelligent public sentiment concerning the politics of the world as a whole, and the possible methods of dealing with our new possessions and new responsibilities, which should form the basis of a national policy where trained men would have a chance to show their abilities."

Whatever our individual opinion as to the right or wrong of our methods of dealing with the situation which confronts us in the East and West Indies, no thoughtful American can deny that our relations with foreign peoples are being knit more closely by all the influences of the time, every wise effort of

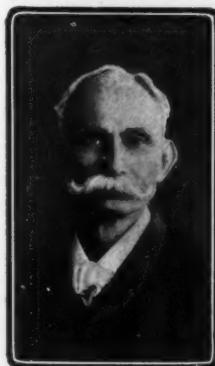
and we must welcome

our educators which has for its aim the

preparation of young men to grapple intelligently and successfully with the responsibilities which inevitably must be met in the near future, whether we are prepared or not.



GENERAL MARTINEZ CAMPOS,
Late Governor General of
Cuba.



MAXIMO GOMEZ,
Leader in the Cuban Constitutional Convention.



Russians are anxious to learn what Americans do through the Young Men's Christian Association for the religious and philanthropic advantage of railway employees. Americans do a good deal. Buildings of a

total value of twelve hundred thousand dollars are used, and almost every considerable railway center either has a model building, or is erecting one. At the middle of last month there was held in Philadelphia a conference of Association railway workers, and to the conference came MM. Reitlinger and Sedlovski, both of them connected with the railway system of Russia, officers in uplift organizations among the employees, and both sent here at the personal instigation of the emperor himself. Two years ago, at the request of Prince Hilkoff, director of Russian railways,

Clarence J. Hicks,

one of the international committee, visited Russia, and made a report and suggestions upon the relief system among railway employees there, which suggestions went personally to the tsar. There is much done for the Russian employee, but it is all done by the state and the corporations, the employee not being consulted, nor permitted to give. The Russian Church in its official capacity takes part, but there is no spontaneous interest put forth by the men in religious matters, largely because such interest is not encouraged. After the Philadelphia meeting the emperor's representatives were taken to many cities and shown typical association buildings.



The catalogue of the Greek war-ships is shorter now than it was when the poet of the *Iliad* anchored it in his hexameters, to the great discomfiture of the modern schoolboy. But it is a trim little navy that flies the blue and white flag of the kingdom of the Hellenes, if it is fair to judge the rest by the one which has been visiting our eastern coast this autumn. Her coming is worthy of especial note, for she is the first Greek man-o'-war that ever crossed the loud-sounding Atlantic. Not even Odysseus, that wide-wandering Ithacan, logged as many knots as Commander Paul Coundouriotis of His Hellenic Majesty's corvette *Nauarchos Miaoulis*. (*Nauarchos* is now, as of old, "shipmaster"

or "admiral," and Admiral Miaoulis was the naval hero of the Greek war of independence, the *Dewey* of his day.) The corvette was built in the French yard twenty-three years ago, and is not remarkable from a naval point of view, being but one hundred and seventy-five feet long, and carrying only seven guns. Her speed is rated at fifteen knots. She looked very inoffensive as she lay in the North river last month under the guns of the towering *New York*, and the mighty floating fortress *Kearsarge*. But to the hundreds of Greco-Americans who cheered her arrival and departure and crowded her decks while she was here, she was the loveliest of visions and fit to engage the *Oregon* single-handed. The New York colony of Greeks, now numbering several thousand (mostly vendors of flowers and chestnuts), presented the vessel with a massive silver bowl, and the fair daughters of Hellas, residing in New York, added to the gift a beautiful silken ensign of blue and white.



The strike of the miners in the anthracite coal region of Pennsylvania, at this writing apparently nearing an end, is in some respects the most remarkable industrial struggle of the last decade. The number of men involved is estimated at one hundred and thirty-five thousand, the total number of miners, laborers, helpers, etc., in the fields being one hundred and forty-five thousand. The strike was ordered by the United Mine Workers of America, a national organization which has great strength in the bituminous regions and has, after severe struggles, obtained complete recognition from the operators in those districts. In the anthracite fields the organization had not been successful in enlisting the adhesion and support of the majority of the miners, owing to the large admixture of inferior Huns, Poles and other foreigners. The officials of the union have claimed a membership of only about thirty-five thousand in the whole region, while the operators have scouted this claim and asserted that not over ten per cent of their employees were organized. There is little doubt that the operators regarded a general strike as improbable. The union they denounced as an alien in the anthracite region, and they declined to recognize either the national or the local officials, who repeatedly declared their readiness to submit all their grievances to arbitration.

The demands of the miners were as follows: An advance of wages averaging fifteen

per cent; abolition of company or "pluck me" stores; semi-monthly cash payments; abolition of company medical relief paid for by the miners; reduction of the price of powder to the market rate; a more equitable basis for weighing coal. The requests for a joint conference to consider the grievances having been declined, the strike order was issued. About eighty thousand men immediately laid down their tools and walked out. Every subsequent day brought accessions to the strikers, and at this writing nearly all the men are idle.

Public sympathy, in the main, has been on the side of the strikers, largely because they have maintained order and discouraged all aggression, and also because they have offered to submit their case to impartial arbitration. The reality of the grievances complained of is not denied by any one. There has been some controversy regarding the average annual wages earned by the striking miners. President John Mitchell of the United Mine Workers estimated the amount at two hundred and fifty dollars, while the operators have put it at six hundred dollars and even eight hundred dollars. Outside investigators have reported that four hundred dollars would probably be a correct estimate.

At the end of two weeks, the miners remaining firm and united, the operators began to offer an advance in wages of ten per cent. The union they would not recog-

nize, but this was at no time a condition precedent to a settlement. Mr. Mitchell and his fellow officials of the union waited till all the operators, including the big coal railroad companies, agreed to concede a ten per cent increase in wages, and then issued a call for a convention of representatives of all the miners to consider the offer and decide upon its acceptance or rejection.

Eventually the anthracite operators will have, out of self-interest alone, to do what the bituminous operators did in 1897—recognize the national union, arrange wage schedules with it every year and avoid strikes by conciliation and arbitration. It is too late in the day to deny to men the right to organize and act through representatives.



JOHN MITCHELL,
President United Mine
Workers of America.



Must society submit to industrial war and endure the hardships and losses entailed by it without a murmur? In theory, the existing industrial order is based on free contract, and capital and labor, with equal vehemence, insist upon non-interference with their affairs. The employer wants to "manage his own business in his own way," and if he consents to treat with labor organizations, he does so as a matter of expediency, to avoid trouble and interruption of production.

The workmen insist upon their legal and moral right to combine, strike, boycott their enemies and use whatever methods (short of criminal aggression) they may find necessary in their efforts to improve their condition. In the main, we know, society has respected these claims. Legislatures have done little to protect the public from industrial disturbances, for the reason that nothing could be done without restricting the freedom of capital and labor, and such restrictions would be contrary to American principles.

It is apparent, however, that in many thoughtful quarters this view of the subject is beginning to arouse doubt and dissent. Is it true that society is not an interested party in industrial controversies? When a lock-out or strike results in an advance



REAL IMPERIALISM.
—Minneapolis Journal.

of prices and in discomfort to the great consuming classes, are they without a remedy, without the right to call for consideration of *their* side of the question? Not a few conservative newspapers have inti-



EX-PRESIDENT GARFIELD,
Member of the International
Board of Arbitration.

good has been accomplished, as the official arbitrators themselves have testified before the congressional industrial commission. Commissioner McMackin of New York showed that not ten per cent of the strikes in that state had been settled by the official arbitrators. If employers and employed could be induced to hold annual conferences and fix the wage scale and adjust other differences (as is done in the steel trade, the machine-manufacturing industry, the bituminous coal trade, etc.), there would be no need for state arbitration, compulsory or other. But some employers still decline to recognize unions or to treat with representatives of their men, and the arrogant attitude of the short-sighted is still a formidable obstacle to industrial concord and peace.

From Chicago, however, comes a practical suggestion which may commend itself to the conservative public. The street railway commission appointed by the city council to prepare ordinances extending existing franchises on fair terms is inclined to favor the insertion in each such ordinance of a provision requiring the grantee to arbitrate its difficulties, whenever they may happen to arise, with its employees.

This is based on the principle that the municipality, in bestowing valuable grants, is entitled to prevent the hardships resulting from strikes in the street transportation industry. A stipulation of this character would bind the companies alone, of course, and the employees not at all, and because of this some Chicago editors condemn the proposal as one-sided and mischievous. The men, it is contended, would have the companies in their power and put forward all sorts of demands in order to extort concessions. The objection is plausible but unsound. Unreasonable demands would be rejected by the arbitrators, and to the submission of reasonable ones no fair-minded man can take exception. The employees would be jealous of their reputation and would not risk the forfeiture of confidence by trivial and groundless quarrels.

Public utilities operated under franchises by private enterprise are in a different category from competitive industries, and to impose arbitration upon grantees of privileges as one of the conditions of the franchise is merely to exercise the right of an owner who is under no obligation to surrender his control and who is at liberty to annex to his grant any conditions he may see fit. This is fundamentally different from a general compulsory arbitration law for all corporations and employers. Its adoption would serve as a precedent and an example.



As a preventive or solvent of monopolistic combinations in restraint of trade the national anti-trust law has not been of much potency. Some, indeed, have denounced it as a dead letter. In the first place, it covers only combinations carrying on interstate commerce, and in the second place the



THE TRUSTS—"I can't have any friends until after the election."

—Chicago Record.

federal courts have held that a manufacturing combination which merely ships its products into other states is not engaged in "interstate commerce," within the meaning of this term as used in the constitution. This construction limited the anti-trust law only to such monopolies as controlled the *instrumentalities* of interstate commerce.

But a late decision by Judge Thompson, of the federal district court at Cincinnati, if sustained, will greatly strengthen the national trust law and extend its scope and operation. The question before him was the legality of an agreement among a large number of West Virginia coal companies to control the output of coke and coal in the Kanawha district, and to fix the price for all the outside territory in which these were marketed. These companies had organized the C. & O. Fuel Company and severally bound themselves to deliver to the same their output for western shipment. A minimum price was fixed by an executive committee of the combination, and the C. & O. Fuel Company was required by the terms of the agreement to account for and pay over to the members of the association all profits over and above ten cents per ton, which it was to retain as compensation for its services.

That this was a combination in restraint of trade and competition is beyond doubt, but did it in any way interfere with interstate commerce? Judge Thompson held that the combination had direct relation to interstate commerce. Its object was to regulate and restrict the sale of West Virginia products in other states; to fix prices and eliminate natural competition in outside markets. "The attempt," he said, "to confer power to regulate and restrain interstate commerce by control is a usurpation of the functions of congress, and cannot be sustained on the ground that trade has not, in fact, been injured. The contract in question here, and the combination of the defendants thereunder, are in restraint of trade among the several states," etc.

If the Supreme Court sustains this view (which completely reverses the original one) the prosecutions under the federal law will multiply and reach nearly every important combination in the United States, for very few trusts confine their operations to the states in which they are severally located.



Much surprise, not to say apprehension, is expressed at the spirit and action of the national trade-union congress held recently

at Huddersfield. The British workmen are regarded as rather conservative, yet this congress, which represented one and a quarter millions of the most skilled and intelligent mechanics, adopted a resolution declaring Collectivism to be the goal of the labor movement. The presidential address was a scientific defense of Socialism, and no one alleges that the delegates voted on the radical resolution without a full understanding of its implications.

But are the British workmen Socialists? The newspaper editors ask. Perhaps not the average or mean member of the trades-union, but the leading and progressive member is certainly disposed to accept the socialistic ideal of social and industrial organization. This is hardly surprising in a country in which even the Tory party advocates collectivist measures under the vague term "social legislation." The South African war has for the time being diverted attention from internal questions, but it is notorious that the chief features of the domestic program of the Conservative-Unionist party led by Salisbury and Chamberlain have been old-age pensions, housing of the poor by the municipalities and state absorption of public utilities. An English editor has justly observed that "social progress" has come to mean steps in the direction of Socialism, especially in his country.

Is it different in the United States? Are the ordinary trades-unionists here less radical in their politico-economic demands? A careful examination of the principles and professions of faith of the most powerful American labor organizations leads one to answer in the negative. The American Federation of Labor is generally recognized as one of the well-managed, conservative organizations of the country. Many will be astonished to learn that the political program of the federation embodies (1) nationalization of railways, telegraphs, telephones and mines; (2) municipal ownership and operation of street cars, gas, water and electric plants; (3) land nationalization; (4) the



F. Gatekunst, copyright 1896.

THE DUKE OF ABRUZZI,
Who has been nearer the
North Pole than Nansen.

issuance of money by the government and the abolition of bank note circulation; (5) the initiative and referendum, and (6) an elective federal judiciary.

No doubt the trades-union movement is primarily and essentially practical, and the majority of those connected with it expect no more than such immediate results as shorter hours, higher wages, better treat-

ment and personal independence. Still, the philosophy of the movement, so far as it has any, is unquestionably socialistic, though some labor leaders are consistent individualists, and believe that the solution of the larger labor problem lies in the abolition of monopoly and privilege rather than in state control of industry.



"WHITEHALL," MIDDLETOWN, R. I.

Built by George Berkeley, 1730. Purchased in 1900 by the Newport Society of the Colonial Dames.

ment and personal independence. Still, the philosophy of the movement, so far as it has any, is unquestionably socialistic, though some labor leaders are consistent individualists, and believe that the solution of the larger labor problem lies in the abolition of monopoly and privilege rather than in state control of industry.

While it may be true, as some one has said, that America has no ruins to boast of, as England and other foreign countries have, yet there is much of historic interest in our country, the preservation of which is being guaranteed by the various patriotic societies of the country, which in this respect as well as in many others are serving a lofty and patriotic purpose. A chapter of the Daughters of the American Revolution in Troy, New York, for instance, offers prizes every year to the highest grade in the public schools for the best essays on Revolutionary subjects. The chapter at Ogdensburg, New York, marked the site of Fort La Présentation last year in a suitable manner. This was one of the last forts to be relinquished after the Jay treaty had definitely settled the boundary between the United States and

Canada. Another chapter in New York state recently gave a series of lectures on patriotic themes to the school children of the city, a number of well-known persons having been secured as lecturers. The chapter at Albany, New York, expended five hundred dollars last year toward the restoration of old Fort Crailo. In this building, when it is fully restored, the chapter will have a room for the preservation of its collection of relics. This chapter is also planning to place a tablet to the memory of Lord Hare in St. Peter's Church of Albany.

The Muse disgusted at an age and clime
Barren of every glorious theme;
In distant lands now waits a better time,
Producing subjects worthy fame.

* * * * *

There shall be sung another golden age,
The rise of empires and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay,
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way,
The four first acts already past,
The fifth shall close the drama with the day,
Time's noblest offspring is the last.

Prone as we are to read "star" where he wrote "course," we must confess that the line has been, still is, and bids fair to continue, immensely popular in this country. The author of it came to the western world in 1728, and took up his residence near

Newport on his fine hundred-acre farm of Whitehall, in this simple but tasteful dwelling. His heart was set on establishing a college in Bermuda for the training of men for missionary and civilizing work on the continent of America. The government subsidy of twenty thousand pounds which had been promised to him never came, and in 1731, tired of waiting, Berkeley gave up in despair and returned to England. There he published his work called "Alciphron, or the Minute Philosopher," which he had written at Whitehall, and which Noah Porter has pronounced "justly distinguished as a classical treatise in English philosophical literature." On every page it breathes the spirit of the out-door life which its author lived on Honeyman's Hill, beneath the Hanging Rocks, and by the sands of Sachuest.

At Whitehall he lived as an English country squire, surrounded by men and women of culture and talent. Even after his return to England he did not forget the new world. His farm went to found the Berkeleyan Latin premium at Yale, and his rich donations of books were as a godsend to the struggling scholars at Yale and Harvard. The Dames do well to honor the philosopher, poet and friend of America.



The dissolution of the British parliament was not altogether unexpected. The



THE ABSENT MINDED BEGGARS.

JONES.—Say, Mark, I don't see any signs of your prosperity.

MARK.—You don't? Well, have you seen any free silver?

—Minneapolis Journal.

statutory limit of the duration of the parliament is seven years, but dissolution by royal proclamation in obedience to the wishes of the party in power is not unusual. It had been predicted that the Chamberlain faction of the Salisbury cabinet would insist on an "appeal to the country" immediately after the practical termination of the war in South Africa, though the late parliament, which was elected in 1895, had still two years to live. The aggressive imperialists, however, wanted a "khaki election"—that is, an election which shall turn upon the sole issue of the war and its result, the annexation of the two Dutch republics to the British empire.

At this writing the elections are well under way, and the outcome is predetermined. The Liberals concede the return of the Tories, but any reduction of the government majority would be considered a moral victory for the opposition. The paramount, if not the only, issue of the campaign is the foreign policy of the Tories and their Unionist allies. The Liberals, who were seriously divided on the question of the justice and necessity of the South African war, now recognize that the annexation of the republics is an accomplished fact which cannot be undone. But they assail the Salisbury cabinet for its blunders, inefficiency and weakness, and declare that its management of the war has destroyed England's military prestige and humiliated her as she had not been humiliated since the American Revolution. The Tory leaders assert that the needed army reforms and the pacification of South Africa cannot be safely entrusted to a party so disorganized as the Liberals are. In truth, the Liberals have no leaders and no party policy. Some of them are imperialists, others are opposed to what they describe as "expansion run mad." John Morley and Sir W. V. Harcourt are the chiefs of the latter faction; Lord Rosebery and Sir Edward Grey are the recognized spokesmen of the Liberal imperialists.

The general elections of 1895 were fought on social-economic issues. The Unionists went beyond the Radicals even in advocating "universal" old-age pensions for the poor, better housing of workmen, independent holdings for agricultural laborers, compensation for all accidents in factories, etc. Today all these questions are ignored, or barely mentioned by the Liberals, a striking change in so short a period, due to the wave of empire and the pre-eminence of international politics. "Home rule" is dead,

too, as an issue, though the Irish-Nationalists are in alliance with the Liberals.



On the afternoon of Thanksgiving Day there is to be held in New York a delegate convention of lay Roman Catholic organizations, for the purpose of forming a federation of all lay societies within that communion. Such federation has been talked of for years, on a basis of mutual help. Some months ago Bishop McFaul, of Trenton, injected into the situation a semi-political appeal. His action created popular feeling, and the outcome seems likely to be federation at last. Catholic figures indicate a lay membership of two million five hundred thousand in these organizations, but Catholic statistics are not always to be relied on, and the probable number is nearer one million five hundred thousand. Bishop McFaul is a leader along such a line as is indicated by this political federation, for to him has been referred in times past several questions affecting the status of some of the societies, notably the Hibernians, in relation to the Catholic Church. One of these lay societies is a temperance one, another is the union which resembles the Young Men's Christian Association, some others are social, and a large majority possess insurance features. Some of the leaders talk glibly of gaining political rights through federation, but wiser Catholic leaders see spiritual and moral strength from it, and admit they are not quite sure, either that there are political rights needing to be gained, or that this is the best way to gain them. Only one of the societies admits women to membership, and that only in an auxiliary organization.



The rapid and extensive organization of women's clubs in this country has been one of the marvelous facts of the close of the century, and it is not surprising that the general movement has been adopted in other lands. The policy of excluding colored women from the clubs in this country has brought about the natural result, namely, organization of clubs known as the National Association of Colored Women. It is pledged to secure the coöperation of all women in raising the home and civic life of the colored people to a higher plane. Mrs. Booker T. Washington, who is one of the chief spirits of the organization, is frank enough to say that if there was ever a race of women that needed systematic and united effort for mental, moral and material prog-

ress it is the negro race of this country. This association has organizations in every state in the union, and many of these have a membership of several hundred. The association stands for earnest, practical work for the masses, for the aged, the poor, the unfortunate, and all who need its sympathy and support. While the National Council of Women has invited this association of colored women to become identified with it, the privilege has not yet been accepted. Individual members of the organization, however, as Mrs. Washington states, are closely allied with some of the largest and most influential bodies of white women.

The scope of the colored women's clubs naturally is not as largely social as that of the white women's clubs, because of the practical needs of the colored women. With the home as the basis of their work, they propose to consider also questions pertaining to the church and state. They seek to develop a higher type of morality among colored people, and especially among the young, to organize and hold mothers' meetings, to help the women to a better knowledge of the care of their homes and children, to improve sanitary conditions, and to discourage all unnecessary patronage of street cars and other public conveyances, as well as places of amusement where discrimination is made against them because of their color.



Missionary societies in England and America are feeling — is it the effects of improved times, or new interest in the spread of Christianity? The Church Missionary Society of England, the largest society in the world, passed for the first time the two million dollar mark in its annual receipts. Disciples of Christ have four principal societies, and three of them reached high-water mark in contributions this year. Presbyterian Foreign and Home, Methodist, Baptist Home, Episcopal, Lutheran General Council, all of these are not only out of debt but have larger receipts than ever before. Only the Baptist Foreign and the American Board, Congregational, are dragged down by debts, and the latter is making progress toward relief. Canadian and southern societies make similar reports. As for parochial enlargements, figures from Boston, Philadelphia, St. Louis, Chicago, Minneapolis and Pittsburg indicate high-water marks in amounts being expended. In New York City not less than four million dollars is going into new church enterprises or enlargement

and expansion of old ones, this autumn, an amount quite unprecedented.



Methodist women of the northwest raised the funds to erect the new Crandon Hall, Rome. This hall, named in honor of Mrs. F. P. Crandon, of Evanston, the corresponding secretary of the Northwestern Branch of the Woman's Foreign Mission Society, is to be the future home of the Young Ladies' Institute. Nearly two decades ago, when the Methodist Missionary Society's work was less extensive than it is now, a request was made to the woman's society for help in the work of Bible distribution. Miss Emma Hall, of Cazenovia, New York, who was among the earliest of such women in Rome, soon found in her work a large number of well-to-do young women who were eager for an education that should be imparted to them by others than priests and nuns. A small educational work was begun. The institute developed, not at once but in the course of a decade. There are more applications for admission to the college than there is space. Now the new Crandon Hall comes, and it is secure because the northwestern branch has contributed the money, and the Italian government has granted permission to erect the building. It is part of a great and growing work in Rome under Methodist direction, and is the chief thing, it is said, which has lately brought alarm to the pope, and caused him to warn his cardinal vicar to greater efforts to hold Rome for Roman Catholicism. This is not the first time the pope has taken official notice of Methodist work in Italy, for progress has not been made there unhindered.



Soon after the fall of Manila, Methodist missionaries were sent to that city, and it was not long before they had established themselves and secured a number of

native adherents. Among these was Nicholas Zamora, whose father had suffered great hardships at the hands of the friars because he was found reading the Bible some years ago. Nicholas Zamora was ordained as a minister of the Methodist Episcopal Church by Bishop Thoburn last spring and has devoted himself to church work with great enthusiasm. Under his leadership a small Filipino congregation was formed in Pandacan, a suburb of Manila, and on the 12th of last August this congregation dedicated its first church. The building is by no means pretentious when compared to the great Roman Catholic churches of Manila, but it serves the purposes of the congregation admirably, and indicates in an unmistakable manner the establishment of Protestantism in the islands. The little church is on the site of a building which was partially destroyed by fire during the insurrection, and it

was rented by the congregation for one dollar and a half a month; the building was repaired, and at a cost of about two hundred dollars (Mexican) has been put in satisfactory condition. On the day of dedication the sermon was preached by Bishop Frank W. Warne, of the Methodist Episcopal Church. The Filipinos furnished the funds for the renting and repair of the building and the entire enterprise is under native direction.



Theological seminaries never had such large entering classes as this year. Princeton, Union, Hartford, Harvard, Chicago, Auburn, Berkeley, Crozer, Newton, the General and other seminaries, representing all religious bodies, have from five to twenty per cent larger classes than in any previous year. Roman Catholic seminaries are also crowded. At Northfield the seminary and Mt. Hermon together have eight hundred and thirty-six pupils, a larger number than ever before. The same story comes from the Chicago Bible Institute.



METHODIST EPISCOPAL CHURCH AT PANDACAN.
First Protestant Church ever dedicated in the Philippines.

MAIDS AND MATRONS OF NEW FRANCE.

II. PIONEER WOMEN OF QUEBEC.

BY MARY SIFTON PEPPER.

WHILE the majority of the Acadian colonists sought, like young Biencourt and his companions, nothing but novelty and adventure in the New World, there were a few of their compatriots who devoted their lives to the establishment of permanent settlements there. Of these the most conspicuous was Samuel de Champlain, one of those who had been at Port Royal, for, in truth, he had been haunting these fascinating shores since 1603. Once when on an expedition with another explorer he had sailed up the St. Lawrence as far as the present city of Montreal. It was on this occasion that his alert eye, ever on the watch for places more favorable to settlement than those already tried, detected the wonderful natural advantages of the promontory jutting out into the St. Lawrence. In imagination he saw there an imposing fortress rising from the crest of the impregnable rock, warehouses and marts of trade crowning its summit, ships from distant ports anchored at its wharves, and the fertile valley of the St. Lawrence dotted with the thrifty homes of the loyal subjects of France.

A year later, with a few hardy followers, he was established in this place; and thus, in the year 1608, was founded Quebec, the first permanent settlement in Canada. We will turn with him to this new scene of life and activity, and learn something of those pioneer women who in succeeding years made this their home.

DAME HEBERT, A PIONEER Matron OF QUEBEC.

On one of his frequent visits to the mother country Champlain made a strong appeal for a few thrifty householders to emigrate to the new settlement, offering

them many flattering inducements. A number of families yielded to his urgency and cast in their lot with his colony across the sea. The most prominent of these was Louis Hebert, an apothecary of Paris, who also had been with the Port Royal colonists.

He repaired with his wife and family to Honfleur, whence the ship that was to take them to America was to sail. It weighed anchor April 11, 1617. After buffeting for three long months with the winds and waves of the Atlantic, and the treacherous tides and ice of the St. Lawrence, the new colonists finally reached their destination. The Heberts proved to be the only ones who had come to stay.

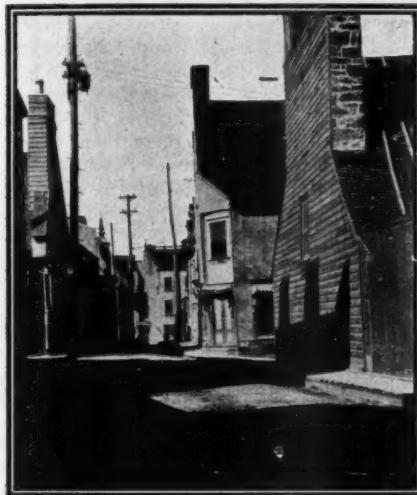
In the course of a few years a house was built in the Upper Town. With its surrounding garden-plot and cattle-sheds this cottage proved a welcome sight to Champlain as he made his way up the rocky heights, and he would gladly have brought over more of such settlers; but his efforts in this direction were continually thwarted through the indifference of the mother country, for at this time it was seriously engaged in commercial and religious contentions in which the interests of its colonies played but a small part.

From the time of her arrival until her death, many years later, Dame Hebert was the mother of the colony. Her home was the rendezvous for all the inhabitants of the place, Indian as well as French. Many of the prominent Canadian families of the last century could claim descent from this worthy woman. Her name was identified with the principal events which took place in the little colony for the next quarter of a century, from acting as godmother to all the Indian infants that were baptized, to protecting in her palisaded cottage the frightened settlers fleeing from the tomahawks of the yelling Iroquois.



CHAMPLAIN MONUMENT ON DUFFERINE TERRACE, QUEBEC.

Some months after their arrival in Quebec Anne Hebert, the eldest daughter, was married to a young trader named Stephen Jonquest. This was the first marriage ceremony



COUILLARD STREET, QUEBEC.

performed in Canada, and was two years and a half earlier than the first marriage celebrated in New England. Little more is said of this couple in the annals of the times, but frequent reference is made to the second daughter, Guillemette, after her marriage to Monsieur Couillard two years later. For half a century she was conspicuous in the life of Quebec. In the year 1678, when the bones of her father, who has been called the "Abraham" of the colony, were taken up from their first resting place and interred with great honor in the new chapel, the first to be placed there, Madame Couillard, then an old and feeble woman, was carried thither to witness the ceremonies. She is recalled to the American traveler of today by Couillard street, one of the narrow, crooked alleys of Quebec, whose ancient dwellings exhale memories of a historic past.

HELEN DE CHAMPLAIN, THE FIRST LADY OF CANADA.

A contemporary of Dame Hebert at Quebec for the short period of four years was the young wife of Samuel de Champlain. She was the daughter of the Sieur de Boullé, secretary to the king's chamber, and sister of one

of Champlain's fellow navigators. It was through his acquaintance with the latter that Champlain became attached to Helen, and when she was but a child of twelve asked her hand in marriage. A contract was drawn up in which it was agreed that her dowry of forty-five hundred francs should be immediately turned over to him, but that she should remain in the home of her parents until she had attained a suitable age. Meanwhile, he returned to Quebec with this capital which he sorely needed to keep his little colony from ruin.

In the year 1620, the same year the Pilgrim Mothers landed at Plymouth Rock, Madame de Champlain crossed the ocean with her husband to establish her home on the inhospitable shores of the New World. Quebec at this time was at its lowest ebb. As she disembarked what did this child of luxurious surroundings behold? A few dirty, half-clad Indians, who looked at her in stupefied amazement that anything so beautiful had consented to come among them. Instead of the manorial estates and gallant cavaliers she had pictured in her imagination, she saw the homely cottage of the Hebert family, and the crude, irregular habitation of Champlain, neglected and half in ruins. The cavaliers were a few ragged French adventurers, who forgot their native chivalry in their eagerness to learn the state of the returning governor's purse. She took up her residence in the dilapidated habitation with the three maids she had brought with her, and began to face a life of exile with a husband thirty years her senior.



CHAMPLAIN'S HABITATION.

Monsieur de Champlain, who was so strict and pious a Catholic that he declared the

conquest of a continent of less moment than the conversion of the savages to the true faith, discovered soon after bringing his wife to Canada that she professed the Huguenot faith of her father. He lost no time in applying himself vigorously to her conversion. Nothing could have been more conducive to his purpose than the strict religious observances followed out in his household. While the family was partaking of breakfast one of his attendants read aloud from some sacred historian, and at evening from the "Lives of the Saints." Public prayers were said frequently during the day, and morning, noon and night the *Angelus* was rung to admonish the little colony of the duty of silent prayer. In such an atmosphere it is not strange that Helen gradually gave up her Huguenot doctrines and accepted the Catholic faith of her husband; in truth, his efforts in her behalf were more than successful, for she not only became an ardent Catholic, but resolved to become a nun.

Meanwhile, she devoted herself assiduously to the instruction of the wandering Indians who daily gathered about her door. To them this beautiful creature from beyond the sea was something almost more than human, and they gladly would have worshiped her instead of that unseen deity in whom she was continually urging them to believe. She wore dangling at her belt one of those chateaines so dear to the young girls of the present day. In the tiny mirror of this trinket they saw reflected their bristling hair and painted faces, and, in awe and wonder, promised all the divinity asked of them in return for one look into its magical surface.

At last want of the comforts and luxuries to which she always had been accustomed so wore upon her health, and homesickness and domestic unhappiness upon her spirits, that Champlain resolved to take her back to France. They sailed August 15, 1624, and when she once more reached her native land she resolved never again to leave it, but as soon as possible to put her plan of becoming a nun into execution. She finally founded a

convent, and died at the age of fifty-six in the halo of sainthood.

Champlain returned to Quebec, where all his interests were centered, and which seemed to hold a dearer place in his heart than his young wife. Ten years more of activity in New France, where he was ever the ruling spirit, and the great navigator passed away in the place which had been the scene of so many struggles and adventures, on Christmas Day, 1635, unsoothed by woman's gentle ministrations, but sped on his way to heaven by those of two missionaries. He was laid away in the land of his exile, but the spot where this Canadian pioneer was buried has never been authentically located.

For many years Dame Hebert and Helen de Champlain were the only women pioneers to take up their residence in New France. In 1634 the surgeon Giffard and his family emigrated and built a substantial stone manor house at Beau-

port, a league's distance from Quebec. Here a family of sons and daughters was reared who gave to Canada a numerous posterity that became distinguished in the literary, religious and political life of the community. But the inducements so cheerfully set forth by the missionary, "piety, freedom and independence," were not powerful enough to attract other families. Particularly as these advantages had to be enjoyed under the strict laws laid down by the zealous priests or pious and narrow-minded governors, who punished any who failed to attend religious service with the pillory or whipping-post.

It was under these conditions that the emigration of settlers for the next twenty years was limited, and was confined almost wholly to single men who came over on missions of war, trade or adventure, and to single women whose purpose was to Christianize the savages rather than to people the country. The first and most conspicuous of these were Madame de la Peltre and Mother Marie Guyard of the Incarnation.

While Champlain and his sturdy band of pioneers were bartering skins with the



MADAME DE LA PELTRIE.

friendly Hurons and making occasional sallies against the Iroquois, the missionaries there were combating a more formidable foe, the barbarism and superstition of these savages. Yet up to this time little had been accomplished in this warfare, and Father Le Jeune, superior of the mission, realizing how futile had been their efforts, one day sent a plaintive cry across the ocean for money and reënforcements. His idea at this time was that if the children could be civilized and reared in the Christian religion, through their influence the parents would eventually become Christianized, "for in no other way," he declared, "can anything be made of these old stumps."

He pointed out how easy it would be for some benevolent French lady to establish a school for girls. (One had already been established for boys, the famous Jesuit college of Quebec, which antedates Harvard College by one year.) In his letter of 1635 he urged the need of such institutions more strongly than ever. "My God!" wrote this zealous missionary, "if the excess and superfluity of certain dames of France were employed in this so holy work, what blessings would they not bring down upon their families! What glory in the eyes of the angels to have gathered up the blood of the Son of God and to have applied it to these poor unbelievers!"

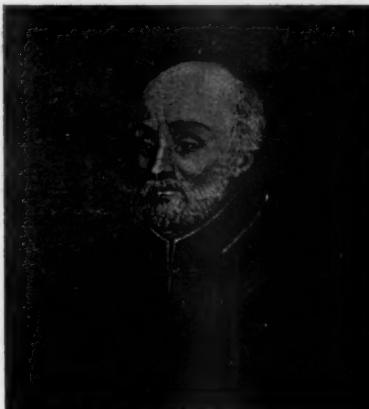
MADAME DE LA PELTRIE, FOUNDRESS OF THE
SCHOOL FOR INDIAN GIRLS.

The greatest ladies of France read these reports of the Canadian missionaries with avidity, and a lively interest was aroused in their hearts over the woes of the poor savages. One of these whose name has come down to posterity was Madame de la Peltre, a widow of high rank and great wealth. She determined to go to Canada and establish such a school. No obstacles proved insurmountable to her ardent spirit, although she was finally driven to contracting a mock marriage with Monsieur de Bernières, the treasurer of France, to deceive her relatives, in order thus to carry out her purpose.

Four years elapsed before her plans were perfected. Finally, a party of women, all of whom were to play a more or less important part in the pioneer life of Canada, was made up to inaugurate this movement in the new colonies. It consisted of Madame de la Peltre, whose income was to go to the maintenance of the Indian school; Mother Marie Guyard of the Incarnation, who was to be principal of it; Marie de St. Bernard, an

assistant, who proved to be one of the most worthy pioneers in the cause of education in Canada, although her name is scarcely known outside the annals of the Ursuline convent; Charlotte Barré, companion to Madame de la Peltre; and another little group of women called Hospitalières, or hospital nurses, who proved equally as efficient in their work of charity, and who are recalled to the traveler of today by the magnificent Hotel Dieu of Quebec, the oldest hospital in Canada. On the 4th of May, 1639, these seven women, together with a number of missionaries who were going over to reënforce their brethren, embarked for the scene of their future labors.

Preceding them across the Atlantic, let us join the little company gathered at the landing-place in Quebec to meet them. Of the two hundred and fifty settlers, nearly all were present. There was the new governor, the Sieur de Montmagny, successor to Champlain, attended by a small retinue of soldiers attired in all the martial splendor they could muster. Near by were the missionaries, forming, in their long black robes and broad-



FATHER LE JEUNE.
(From an old print.)

brimmed hats, a striking contrast to the gaily attired soldiers. Holding aloof stood a group of Algonquin Indians, whose naked or scantily clad figures and painted faces indicated how futile had been the attempts of the missionaries at civilizing them. Nor were women wanting in this gathering of Quebec citizens. Madame Couillard was there, with her now grown-up daughters about her, as well as the wife and daughters of the surgeon, Monsieur Giffard, and the



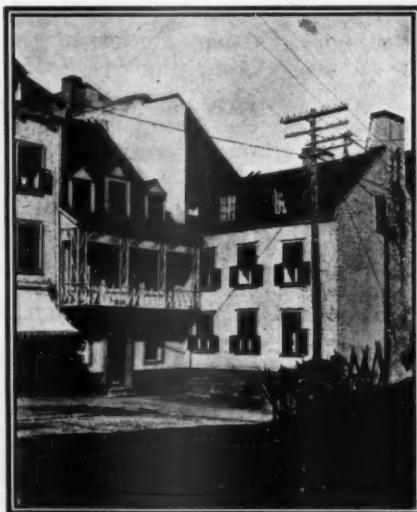
GARDEN OF THE URSULINE SEMINARY.

fair Madeleine de Repentigny, daughter of the admiral of the French fleet.

Amid a volley of musketry these pioneers in woman's charitable and educational work in Canada stepped on shore, "coming forth from their floating prisons," said Father Le Jeune, "as fresh and rosy as when they left their homes in France." In a transport of joy they all fell upon their knees and kissed the soil of their new country, which they declared themselves willing to moisten with their sweat, and, if need be, to dye with their blood. Headed by the pious governor, they went in a procession to the little church to thank God for their safe arrival after a long and perilous voyage. On the way thither, Madame de la Peltre stopped and kissed all the little redskinned maidens whom she met, not minding in the least, says the historian, whether they were dirty or not.

That night the foundresses of the first school for girls in Canada lay down on their hard pallets of pine twigs, weary and sick at heart over the misery and degradation which confronted them. The brilliant hues with which their imagination had painted this scene of their future work became ashen and dull. In their dreams they were enveloped by the smoke and filth of the squalid wigwams, pursued by naked savages with uplifted tomahawks, black-robed priests turned forbiddingly from them, and the ship which had brought them to these shores appeared as a dim speck on the horizon, relentlessly pursuing

its way back to France. But when they were awakened the next morning by the guns of the fort firing the morning salute, heard the chapel bell calling to early service, and saw the brilliant August sun streaming into their chamber windows, hope and courage awoke



OLD FRENCH INN, QUEBEC.

On the site of the first girls' school in Canada.

again in their breasts. Filled with the thought of the great work that was before

them they arose and went forth to put their hands to the plow, to till this field that had lain fallow for centuries.

Madame de la Peltre's life in New France is inseparably associated with the school she founded, for it afterwards developed into the great Ursuline seminary of Quebec, still active and flourishing after more than two and a half centuries. She and her companions took up their residence in a little two-roomed house previously used as a warehouse, which they playfully called their palace. It was in the Lower Town, near what is now known as the Champlain Market. The French inn now occupying this site is so old and quaint and foreign that the traveler stopping there finds little difficulty in carrying himself back over the long flight of years and conjuring up vivid pictures of the landing of these gentle French ladies.

The school began with six Indian and a few French girls. But soon reports of this wonderful institution, where girls, irrespective of race or condition, were taken in, clothed in beautiful garments, and given plenty of food, spread throughout the neighboring country, and crowds of redskinned maidens flocked thither. So many made their appearance that the miniature seminary could not accommodate them all, and soon a larger and more commodious building was erected in the Upper Town, on the same site the school occupies today.

Madame de la Peltre threw herself into the work of caring for these little savages with all the enthusiasm of her ardent French nature. She assumed the duty of teaching them the more polite accomplishments, while Mother Marie and the other two women instructed them in the principles of the Catechism and the French language. It became her favorite diversion, after spending an hour or two in teaching them to sew, to dress them up like little French children, and take them to visit their parents or to the chapel not far distant; and grotesque looking little objects they were, with tight Norman caps covering their black and glistening locks, and snowy kerchiefs pinned round their tawny throats. They regulated all their actions by hers, and frequently astonished those about them by making an elaborate curtsey like a grand dame of France.

Their devotion to godly exercises was praiseworthy, for one frequently stumbled upon them in the most unexpected places kneeling and piously telling their beads, piping out the chorus in a shrill minor key in

the seminary choir, or cornering their astonished Indian relatives and proposing to them the knotty questions of the Catechism. They became greatly attached to their cicerone. Her beauty, elegance of deportment and high breeding impressed themselves even upon their untutored minds, and they willingly left their parents to follow her. It



HABITANT OF THE ST. LAWRENCE COUNTRY.

was one of her duties to inculcate in them purity and modesty, two virtues almost unknown to them. They devoted themselves so assiduously to the cultivation of these virtues, that, when one of their number would appear with her neck bare, they would point the finger of shame at her; and once, when a man attempted to shake hands with little Indian Marie, she ran away in terror and diligently washed the infected spot.

It will be seen from these incidents how readily the daughters of the red men took to the new order of things inaugurated by this institution. Yet early in its history the main object of its establishment, the education and Christianizing of these Indian girls, failed of success, and it was afterwards devoted principally to the education of the daughters of French settlers.

After passing thirty-three years of her life in New France, Madame de la Peltre died there in 1671, at the age of sixty-eight.

years. She never separated herself from the world by any religious vows. But the companion of her exile who had crossed the ocean with her and who for thirty years was her counselor and friend, was an Ursuline nun. This was the distinguished woman known in Canadian history as "Mother Marie Guyard of the Incarnation."

MOTHER MARIE GUYARD OF THE INCARNATION.

Almost every event of Marie Guyard's life has been recorded, either by her own pen or that of some faithful historian. Her letters and memoirs form the basis of the most valuable histories of the earliest days of Canada. They are quoted both by secular and ecclesiastical writers, for no movement in the colony from the time of her arrival in 1639, whether it had to do with trade, exploration, politics or religion, escaped her observation or the record of her faithful pen. She gives her opinion of all the new arrivals, bishops, officers and governors; she knew the history and characteristics of all the neighboring Indian tribes; she kept watch of the public morals, helped the poor, reproved the indolent, cheered the discouraged, and was, in truth, the inspiration of the little colony for nearly thirty-five years. She is met with more frequently, perhaps, than any other woman in the stories of early Canadian life. Ecclesiastical writers have pronounced eloquent eulogies on her character, and one, the Abbé Casgrain, has filled three small volumes with the history of her life. As her interest for us is chiefly centered in the seminary of which she was the first principal, and as that has already been sufficiently dwelt upon, we will pass on to other remarkable women of this period.

But before leaving these two, let us turn our footsteps for a moment to the scene of their labors. Among the historic edifices of Quebec none is of greater interest than the seminary on Parloir street. It is a long, irregular pile of buildings, extending

over several acres on one of the most beautiful sites of the Upper Town. Mother Marie Guyard's twentieth-century successor in this new famous institution, a delicate little lady of more than fourscore years, meets the visitor at the small iron grating and talks pleasantly of the many interesting features of the place. The picture is shown wherein is represented, in harsh outlines and lurid colors, the original seminary with Madame de la Peltrie's house in the foreground, while in the dense forest in the rear is conspicuous the hoary ash under which Mother Marie sat and taught the daughters of the red men Christianity and civilization. The historic events of later times are also commemorated here, for in the chapel of this seminary lie the bones of General Montcalm, his skull, for greater security, being kept in the apartments of the chaplain.

Let us cast our eyes over the seminary garden, visible from the windows of our hotel. Every known vegetable seems to be growing there—not only growing, but luxuriating, and promising many a savory *potage* for the gentle ladies' winter dinners. One

parterre is devoted to flowers, gorgeous midsummer blossoms, hollyhocks, sunflowers, asters, dahlias, phlox and geraniums. In a small rustic arbor sit several black-robed sisters, telling their beads or engaged in meditation. Are their thoughts flitting back, perchance, over the long lapse of years to the primitive beginnings of this institution, and do they see, in their imagination, those fair lilies of France transplanted here and shedding their beauty and fragrance on the primeval growths of the forest? The gray silence within the stone walls answers not, and with a sigh at the forgetfulness and ingratitude of posterity, we turn to the great river, for our sails are spread and the gentle breeze lures us onward to the city of Jacques Cartier's dreams.



A HURON WOMAN OF LORETTE,
Descendant of the tribe who took refuge
with the French of Quebec in 1649.

(To be continued.)

SHIP-CARRYING TRADE UNDER AMERICAN AND FOREIGN FLAGS.

BY GEORGE B. WALDRON.



EVENTY-FIVE years ago over ninety per cent of all the exports and imports of the United States were carried under our own flag. Today the conditions are reversed. Foreign vessels transport more than ninety per cent of our ocean traffic. The most prosperous year of foreign trade in our history was closed on June 30 last. Our total exports and imports aggregated two thousand two hundred and forty-four million dollars, and two thousand and seventy-three millions of these were carried by ocean vessels. Yet only one hundred and ninety-two million dollars of the entire trade was carried under the American flag. Foreign vessels transported one thousand eight hundred and eighty-one millions, or nearly ninety-one per cent. Never before have the ships of other countries carried so large a value of our international commerce.

To find the most prosperous years of our carrying trade we must go back to 1857. Then vessels flying the American flag carried our exports and imports to the value of five hundred and ten million dollars. This was more than seventy per cent of our total foreign trade, which then aggregated seven hundred and twenty-four millions. Our foreign trade today has multiplied threefold, while the value of our American-carried goods is divided by three. Our low-water mark was for the fiscal year 1899, when less than one hundred and sixty-one million dollars of goods sailed under the American flag. Not even during the Civil war, when the energies of the entire nation were concentrated on military and naval operations, and when swift ships were scouring the seas for the purpose of destroying shipping, did the nation's vessels carry so little value. Our losses have been the gains of foreign ship-owners whose vessels now carry nearly nine times as much of our exports and imports as they did in 1857. The expansion and subsequent falling off of our carrying trade is well shown in the accompanying table, which gives for representative years from 1821 to date the total trade of the United States, the values carried by our own and foreign ships and our own percentage of

the total. Rarely have figures presented an exhibit so impressive.

AMERICAN TRADE IN HOME AND FOREIGN VESSELS.

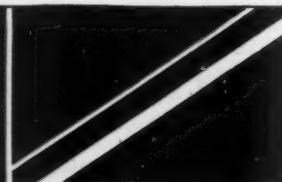
Years.	Total trade. Millions of dollars.	In foreign vessels. Millions of dollars.	In American vessels.	
			Millions of dollars.	Per cent.
1821	127.6	14.4	113.2	88.8
1825	195.9	14.9	181.0	92.4
1848	309.0	70.7	238.3	77.4
1850	330.0	90.7	239.3	72.5
1855	577.3	170.6	406.7	70.5
1857	723.9	213.6	510.3	70.5
1860	762.3	255.1	507.2	66.5
1864	669.9	485.8	184.1	27.5
1865	604.4	437.0	167.4	27.7
1870	991.9	638.9	353.0	35.6
1871	1,109.5	755.8	353.7	31.9
1873	1,313.0	966.7	346.3	26.4
1875	1,199.0	884.7	314.3	26.2
1880	1,482.6	1,224.3	258.3	17.4
1885	1,274.3	1,079.4	194.9	15.3
1890	1,573.6	1,371.1	202.5	12.9
1892	1,784.7	1,564.5	220.2	12.3
1895	1,456.4	1,285.9	170.5	11.7
1898	1,743.8	1,582.5	161.3	9.3
1899	1,806.9	1,646.3	180.6	8.9
1900	2,072.9	1,881.2	191.7	9.3

If our own ships are not carrying our international commerce, where shall we look to find the successful carriers? The answer comes in another table compiled from the "Monthly Summaries of Commerce and Finance" prepared by the United States Treasury. These figures for the fiscal year ended June 30 last, are subject to slight corrections, but they may be accepted as substantially indicative of the carrying trade of the greatest commercial year in our history.

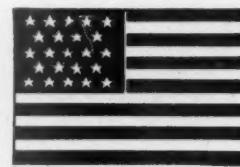
CARRYING FLAG OF AMERICAN IMPORTS AND EXPORTS.

Year ended June 30, 1900.

Carrying Flag.	Imports. Millions of dollars.	Exports. Millions of dollars.	Imports and Exports. Millions of dollars.	Per cent.
British . . .	425.7	820.4	1,246.1	60.37
German . . .	98.6	146.7	245.3	11.89
French . . .	62.1	25.0	87.1	4.21
Norwegian . . .	30.0	39.7	69.7	3.37
Dutch . . .	25.8	34.7	60.5	2.93
Belgian . . .	24.5	19.6	44.1	2.14
Italian . . .	3.6	11.0	14.6	.71
Other Foreign	29.5	72.6	102.1	4.94
Total Foreign	699.8	1,169.7	1,869.5	90.56
American . . .	106.7	88.1	194.8	9.44
Total by ship	806.5	1,257.8	2,064.3	100.00



BRITISH.



AMERICAN.



OTHER FOREIGN.



GERMAN.



FRENCH.



NORWEGIAN.



DUTCH.



BELGIAN.



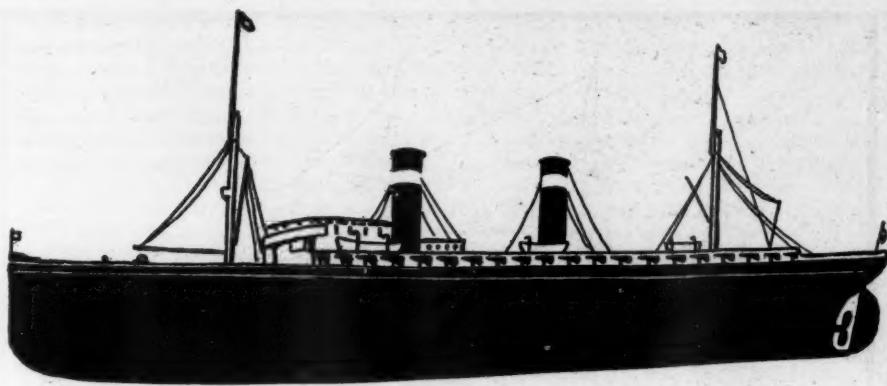
ITALIAN.

FLAGS UNDER WHICH OUR GOODS ARE CARRIED.

These drawings represent national flags proportioned according to the percentages in the last column of the table at the foot of page 137.

From this table it appears that the ships of Great Britain last year carried more than sixty per cent of all our exports and imports. This was two-thirds of the entire carrying trade of foreign vessels in our ports. Next comes Germany whose ships carried twelve per cent, only a fifth as large as Great Britain's share, yet nearly a third larger than our own. The ships of France carried only four per cent, which was less than half the amount that fell to our own vessels. Yet we carried more to and from our own ports than did the combined fleets of the Norwegians, Dutch, Belgians and Italians. Surely another triumph (?) for American audacity!

When one comes to make similar comparisons of the carrying trade of other countries, the figures, unfortunately, are less exact. This is due to the fact that the comparisons to be made are not of the values, nor even of the tonnage, of goods carried in home and foreign bottoms. It is rather of the tonnage capacity of vessels entering and leaving the ports of the several countries in their foreign trade. The figures only roughly exhibit the conditions. For example, as already noted, only a little over nine per cent of the values of our own imports and exports last year was carried in American vessels. Yet nearly twenty-two per cent of the vessel tonnage engaged in this traffic was our own. Vessels to the total of fifty-six million tons entered and left our harbors, and of this twelve million tons belonged to the United States. An illustration of this crudeness of measurement is a British steamer which recently entered New York harbor with a cargo, it was reported, of only three small dogs and



BRITISH, 9,000,000 tons.

two white mice. The vessel's outgoing cargo, however, told a different story.

Uncertain as the method of comparison by vessel tonnage is, however, it is valuable, in the absence of more exact measurements, in showing the general tendency. The accompanying table gives for the world's leading nations the total tonnage of vessels in foreign trade entering and clearing each country's ports, and the proportion of this tonnage under home flags. A column of percentages is added to make the comparisons more easy. The figures are for 1898 except as otherwise indicated.

CARRYING TRADE OF THE WORLD'S LEADING NATIONS.

Tonnage of Vessels Entering and Clearing in 1898.

	Total tonnage.	Under Home Flags.	Per cent.
United Kingdom	90,964,238	64,217,000	70.6
France	33,563,852	9,536,826	28.4
Germany <i>a</i>	33,116,598	17,521,541	52.9
Italy	59,483,082	36,518,734	61.4
Austria <i>a</i>	24,228,022	21,803,220	90.0
Hungary	4,029,429	2,538,540	63.0
The Netherlands	17,357,682	4,412,610	25.5
Belgium	16,517,610	2,972,901	18.0
Spain <i>b</i>	15,265,103	6,717,698	44.1
Sweden <i>a</i>	14,877,813	5,299,623	35.6
Norway <i>a</i>	6,133,317	4,085,586	66.6
United States <i>c</i>	56,021,772	12,161,051	21.7
Canada <i>d</i>	12,585,485	7,806,813	62.0
China	34,233,580	8,187,572	23.9
Japan	6,915,023	1,774,643	25.7

a For the year 1897. *b* For the year 1899. *c* For the year ended June 30, 1900. *d* The tonnage under home flag includes both British and Canadian vessels.

In this tabulation the United Kingdom makes the best showing both as to total tonnage and as to tonnage under the home flag. Her percentage of 70.6 is exceeded only by that of Austria, which leads the list at 90 per cent. Contrast these with our own of only 21.7 per cent. Italy, with

SCANDINAVIAN,
2,000,000 tons.



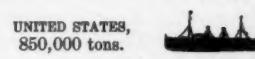
GERMAN,
1,650,000 tons.



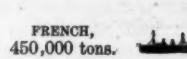
DUTCH,
1,650,000 tons.



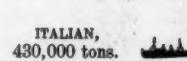
UNITED STATES,
850,000 tons.



FRENCH,
450,000 tons.

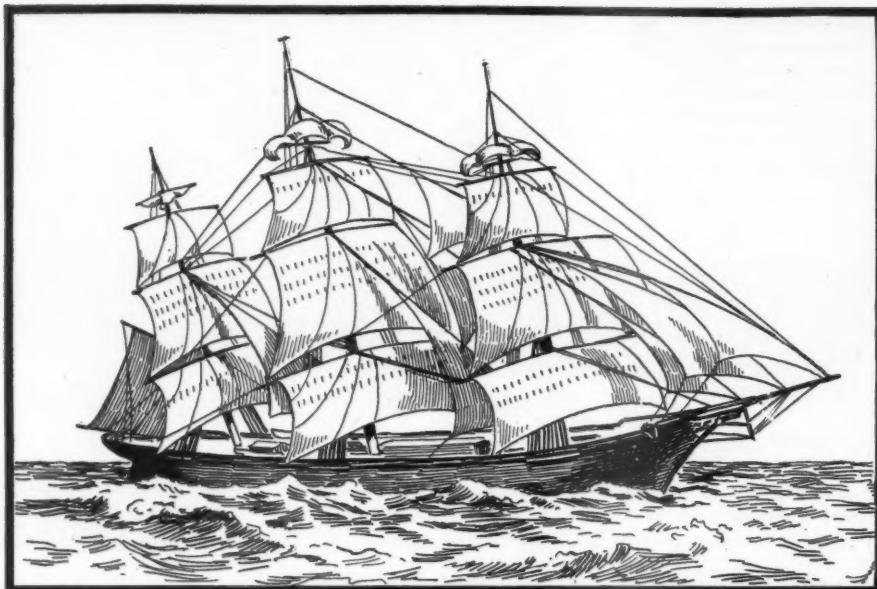


ITALIAN,
430,000 tons.



CARRYING CAPACITY OF SHIPS OF LEADING NATIONS ENGAGED IN INTERNATIONAL TRADE.

These drawings represent, on the basis of linear measurement only, the total tonnage of vessels in use belonging to the various countries.



AMERICAN CLIPPER OF ABOUT 1855.

practically the same gross tonnage as the United States, owns 61.4 per cent of the tonnage entering her ports. In fact, of the world's leading countries represented, our country foots the list in the percentage under her flag. Japan and even China make a better showing.

It is evident that if a nation carried her full share of her exports and imports, fifty per cent, roughly, would sail under her own flag. The other fifty per cent would be carried under the flags of the nations with whom she trades, each taking its share in proportion to its commerce. On this basis Great Britain should own about forty-five million tons of the ninety millions that annually enter and clear her ports. She actually owns sixty-four million tons, which is nearly a half more than her share. This leaves only twenty-six million tons to be divided among the other nations. In the ownership of this foreign tonnage, Norway heads the list with six and one-half million tons, or twenty-five per cent. Germany owns four and one-half million tons, or seventeen per cent. Denmark, Sweden and the Netherlands own about ten per cent each. France owns two million tons or seven and one-half per cent. Our own share is but three hundred and fifteen thousand tons, which is only a little over one per cent of all the foreign tonnage entering and leaving Great Britain's

ports. Contrast this with the thirty million tons of British shipping that enter and clear our own ports every year. And this when the interchange of goods between the two countries aggregates seven hundred million dollars annually! Great Britain sends ninety-four times as much ship tonnage to our ports as we do to hers.

While the tonnage of German ports is not so large as that of Great Britain, it presents a creditable showing for home ownership. Of the thirty-three million tons entering and clearing, seventeen and one-half millions, or fifty-three per cent, are under the home flag. Germany is thus carrying her full quota. Great Britain has the lion's share of the tonnage under foreign flags, claiming all but six million tons, or sixty-one per cent of the fifteen and one-half million tons of foreign bottoms in German ports. Denmark owns twelve per cent, and Sweden and Norway together twenty per cent. German vessels to the aggregate of over four million tons enter and clear American harbors each year, and the total trade between the two nations is two hundred and fifty million dollars yearly. But only one dollar in seven hundred of this is carried under the American flag.

France trades one hundred and fifty millions a year with us and we carry of this trade one dollar in fifteen. The Netherlands trade one hundred millions, of which we

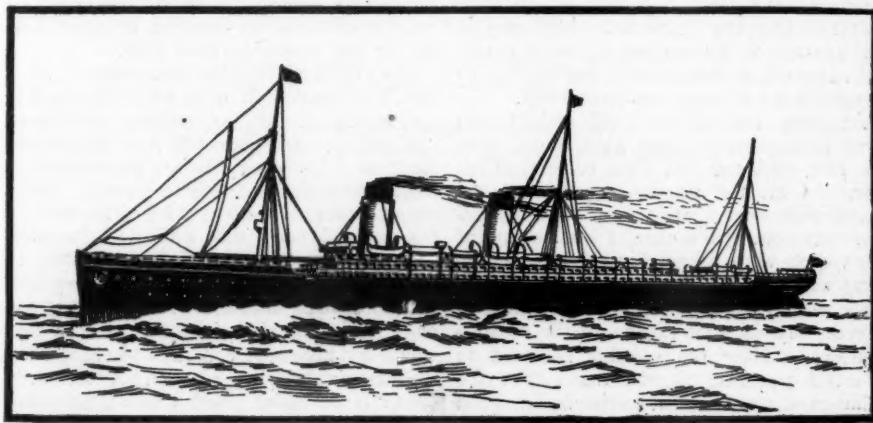
carry only one dollar in eighteen hundred. Italy trades sixty millions, of which we carry one in thirty. Belgium trades sixty millions with us, and our own share is but one in four hundred. Spain exchanges twenty millions with us, and we carry one dollar in one hundred and seventy. We carry one dollar in thirty-five of our trade with the British Isles, and only one in four hundred of our German trade. Among our own possessions the figures are better. We carry one-eighth of our trade with the Philippines, four-fifths of the Hawaiian and eleven-twelfths of our Porto Rican trade. We also carry one-half of our Cuban trade. Of our entire trade with South America, our ships carry a seventh; also a similar proportion of our Japanese trade, while one-sixth of our Chinese trade is under the American flag.

The best days of American shipping, as already stated, were in the fifties and early sixties before the Civil war. Over five hundred million dollars, or seventy per cent of our foreign traffic then was carried in American bottoms. Our entire merchant marine exceeded five and one-half million tons, and nearly equaled that of Great Britain. Never before or since have we had so large a vessel tonnage. Of this tonnage two and one-half millions were engaged in foreign trade. Today our total merchant marine is less than five million tons, only a sixth of which is employed in international traffic. At the same time Great Britain has increased her shipping to nine million tons, more than a half larger than that of forty years ago. Nearly eight millions of this tonnage is engaged in foreign trade. Great Britain is

increasing her tonnage by new boats at the rate of six hundred thousand tons annually. Our own new vessel building, including the additions for our inland commerce, is but half that tonnage.

What causes have brought about this decadence in American ship carrying? In the main they have been economic. American shipping interests emerged from the Revolutionary war and the War of 1812 with an impetus that carried them rapidly forward. Our sailors had been trained for peaceful commerce in the school of war. Our forests contained practically unlimited raw materials in the cheapest form. The industry required but little capital. All the conditions were ripe for the forward movement, and American shrewdness and energy was quick to take advantage of the opening. Packet ships of home build were rapidly launched for the ocean carrying trade. The result was that by 1825 we were carrying ninety-two and one-half per cent of all the goods we imported or exported—the largest percentage in our history.

By the middle of the century the shipbuilders of this country, with true American contempt for precedent, cut loose from old trammels and brought out a new ship, built chiefly for speed. The American clipper, laden with American goods, became a familiar sight in all the great harbors of the world. It was yet the day of sailing vessels, though the steamer was beginning to make a place for itself. With favorable trade winds, the clipper ship was able to rival the speed records of many a steam freighter, even of today. Our ship building still had the



THE "OCEANIC"—LARGEST STEAMSHIP IN THE WORLD.

Length over all—704 feet. Extreme breadth—68 ft. 4 $\frac{1}{2}$ in. Depth—49 feet.

advantage of cheapness over the competing nations. A first-class wooden ship cost about eighty dollars per ton in America, against ninety dollars in Great Britain. The movement seems to have reached its height about 1855. During that year five hundred and eighty-three thousand tons of new vessels were turned out of our yards, and the capital employed in building and repairing was from fifty to sixty millions. Our tonnage then was more than fifty per cent in excess of all the needs of foreign carrying trade. We built sixty-five thousand tons for other nations. Our ships were carrying over four hundred million dollars, or seventy per cent of our foreign trade.

But two radical changes were even then under way that were ultimately successful in the overthrow of this prosperity. These were the replacing of sailing by steam vessels for more speedy propulsion, and of wood by iron and steel for strength and endurance. This was England's opportunity. In the production of iron and steel and in the manufacture of engines and other machinery she then led the world. America's vast iron fields, her furnaces and shops were yet comparatively undeveloped. The first steam vessel for ocean traffic built in Great Britain was in 1838. The growth was slow at first, but by 1851 she had sixty-six thousand tons of steam vessels in foreign trade. We had sixty-two thousand tons the same year, and one hundred and fifteen thousand tons in 1855. But after that our movement was retrograde, while Great Britain's steam tonnage was rapidly augmented. Just before this period British writers and speakers had been lamenting the relative falling off of their country's shipping in much the same way as is the fashion with American writers of today. But never did British shipping interests make so wretched a showing as do our own.

American ingenuity and skill might soon have triumphed, as they have since, over the new problem, but then came the Civil war, and all the surplus energies of the nation were turned into the channels of war. More than one and a quarter million tons of our vessels were seized for the uses of the army and navy, eight hundred thousand tons more hastened to register under foreign flags in order to escape the ravages of the enemy's cruisers. After the country returned to peaceful pursuits, it was found that the tonnage of our merchant marine had dropped from five and one-half million tons in 1861, nearly as large as that of Great Britain, to but four and one-quarter million tons, nearly

all of the loss being in the vessels engaged in foreign trade. The wooden sailing vessel had practically disappeared.

Our misfortune was again England's opportunity. At the most critical time she had practically a free hand in the development of her mines and manufactures. Afterwards the revival came in our own ship building industry, but it benefited chiefly our coasting and inland trade. In thirty years the steam vessels in our home trade have increased from nine hundred thousand tons to over two million tons, and they comprise more than two-fifths of our entire merchant marine. Before the Civil war we had a hundred thousand tons of steam vessels in foreign trade. This was increased to two hundred and twenty-two thousand tons in 1868. Then there was a falling off till 1880, when the tonnage of our steam ships in foreign commerce dropped to less than one hundred and fifty thousand. Then came another change for the better until two years ago it had reached three hundred thousand tons. Though now rapidly increasing, it is yet below the four hundred thousand-ton mark. In 1882 Great Britain built six hundred and fifty thousand tons of iron and steel steam and sailing vessels, which was more than sixteen times as much as was turned out by our yards in the same year. At this time John Roach estimated that Great Britain had the advantage over us of fully ten per cent in cost of building. Even as late as 1895 we were building less than fifty thousand tons of iron and steel vessels in all our yards, and only sixty-two thousand tons in 1898. Last year the total was one hundred and thirty-one thousand tons. At the same time Great Britain has been turning out an average of about six hundred thousand tons of iron and steel ships each year.

But a turning-point has been reached. England's supremacy in mine and rolling-mill is no longer conceded. American products of iron and steel compete with hers in the wide markets of the world, and are even sought in the markets of Great Britain herself. Today we manufacture nearly a third of the world's pig iron and more than a third of its steel. Long ago we outstripped Great Britain in steel production, and today our furnaces turn out more than double the steel made by our chief rival. In the production of coal, too, which is a necessary condition to cheap iron, we are outstripping all competitors. So cheap is our local product that Europe and even England herself are considering the advisability of paying ocean freights upon the better grades to supply their needs. If

economic conditions once fought against us in the development of our carting trade, surely these impediments no longer exist, and America should now begin to come into her own.

Our Civil war was the immediate cause of America's decline in ocean commerce. Another war at the end of the century has

awakened our people to their position as a world power. Shall there not come with this awakening a revival in that industry which has made England mistress of the sea? Conditions are apparently ripe for the change. The foresight and push which have already made America great will scarcely long neglect this open door.

SEVENTEENTH-CENTURY SAWs.

(From the French of La Rochefoucauld.)

Were only *one* side actually wrong
No quarrel would endure for very long.

Refusing praise is wish for double praise.
Our hopes, though false, may lead us pleasant ways.

Some persons fraught with wickednesses would
Be far less dangerous had they no good.

Good fortune, not the evil, is the test.
In love the one cured first is cured the best.

True worth consists in doing modestly
What could be done so all the world might see.

We can forgive so long as we can love.
Skill to conceal skill is all skill above.

Strive not to make conditions; better far
To use the opportunities that are.

Our virtues oft are vices in disguise.
For *other* men most easily we're wise.

Our finest actions would produce less pride
Could everyone the motives see, inside.

Weak persons lack the power to be sincere.
Through hope we promise; but we pay through fear.

The ones who bore *us* we forgive — not so
Those luckless people, whom *we* bore — ah no!

Pride would not owe, and self-love would not pay.
There's many a cure for love — none cures alway.

— *Edwin L. Sabin.*



WHAT IS THE STUDENT IN COLLEGE FOR?

BY CHARLES F. THWING, D. D., LL. D.

(President of Western Reserve University and Adelbert College.)



One part of college life is more delightful than hearing students talk about themselves. Their aims and conditions, their teachers, studies, and sports represent their world. All that interests them interests the college officer, and the more interesting their interests are to themselves the more interesting these interests are to the college officer.

Recently I asked many boys and girls, members of the incoming classes, the rather serious question of what they are in college for. The answers were made in writing in five minutes. Their brief and categorical replies reveal the fundamental purposes which are controlling not only the few Freshmen immediately concerned, but also the thousands of other boys and girls now beginning their college careers.

Possibly what these papers do not contain is quite as significant as what they do. A few of them, but only a few, make any reference to a professional purpose. Not more than two of the papers of the girls and not more than three of those of the boys intimate that they are getting a liberal education for the sake of getting a professional one. The contrast between the college youth of today, not thinking at all of his professional or other career, and the college youth of the year 1800, thinking of the ministry, is clear and sharp. A hundred years ago the typical man entered the college with the assured purpose of becoming a minister. Today the boy enters the college with the general purpose of becoming a larger man. The men of today, too, who feel that at the earliest possible hour they must earn money, either do not go to college at all or they go to a technical school. After three or four years spent in a technical school, graduates are able to earn good wages. After three or four years spent in a liberal college the bachelor is hardly more able to earn his daily bread than when he graduated from the high school. There is a supreme truth in the remark, which must however be properly interpreted, that "the college does not teach anything useful." This is, in fact, its chief glory.

It is also possibly significant that hardly

more than three per cent of the papers contain any reference to the religious motive in education. That the motive is not absent, or that it has taken on an ethical form, I thoroughly believe; but the absence of it from the formal replies is certainly suggestive. The contrast between the reticence of the college man of today regarding his religious condition and the freedom of expression of a hundred years and more ago is quite as sharp as the contrast between the present lack of a professional purpose and the presence of it in the college student of a hundred years ago. When one contrasts these papers with the resolutions which Jonathan Edwards drew up in his earlier career, it is easy to see that a great change has passed over the minds of young men. Of course, Jonathan Edwards is not a fair representative of the young man of the earlier time, and yet even he was influenced by his age. What young man in college today would make for himself such resolutions as he drew up, among which were:

"Resolved, never to do, be, or suffer, anything in soul or body, less or more, but what tends to the glory of God.

"Resolved, never to do anything, which I should be afraid to do if it were the last hour of my life.

"Resolved, to think much, on all occasions, of my own dying, and of the common circumstances which attend death."

And what young man would also vow to himself that these, and similar resolutions, he would read over once a week? I am sure that the young men of today *will* what Jonathan Edwards *willed*, and will it quite as strongly as he willed it, but they do not express their volitions; and furthermore, their volitions are rather volitions than emotions. One of the young men of whom I asked the question says, "My purpose, first, last and all the time, is to develop such a character as God can bless, and to develop the power which is given me." This is, I think, the essence of what Jonathan Edwards meant in his manifold resolutions; and this is the prevailing, though seldom expressed, purpose of thousands of students in our colleges.

Be it therefore said at once, affirmatively and positively, that these papers do strike certain fundamental notes of humanity. If

the religious note is not struck, the ethical note is clear and distinct. Let me cite from some of the replies. These students give as their reasons for being in college these considerations :

" That I may prepare myself to perform duties imposed with good judgment and in an efficient way;" " that by study and preparation I may best do my duty to my Master and fulfil the obligations of citizenship;" " to obtain something like completeness of life;" " that I may develop character;" " that I may leave the institution more competent for the duties of life and more capable of resisting the temptations of life;" and " to develop such a character as God can bless."

It is also to be said that this ethical note is more constant and more emphatic in the papers of the men than of the women. Perhaps the reason is that with women the ethical note is so fundamental that it needs no expression. It is assumed in all their discussion.

A second characteristic of these papers, which is more characteristic of the papers of the women than of those of the men, is the purpose of securing an education. This purpose may be called by the one word of " culture," or by the Latin word *humanitas* or the Greek word *paideia* (*παιδεία*). It may be interpreted by such phrases as " breadth," " knowledge," or " learning," but, under many forms of expression, both women and men declare that it is their purpose to gain a liberal education. This purpose is expressed in these ways :

" To obtain a broader education;" " for the purpose of a higher education;" " in order to understand the origin and growth of the race and of man;" " because of a desire to reap the benefits of a higher education;" " that I may obtain what is considered a good edu-

cation in all things except what is practical;" " because here are offered the greatest opportunities for that broader and higher development which it should be the wish of all to obtain;" and " that I may have a broader education than I could have in the high school. When we are old enough to think for ourselves we are responsible for making the most of ourselves. College life is considered to be broadening."

The men are on the whole more definite than the women in the expression of their purposes. I will not say that they are more practical, but I will say that they are more precise. Here are some of the replies from the men which are of general significance :

" To improve the mind and body; to see and learn more of the world; to meet with men of brain and genius; and to learn more of social life;" " for the purpose of broadening my knowledge, to prepare myself for taking up a profession, to make myself at ease when speaking before others, to cultivate a taste for reading;" " the aim of the state is to stimulate us toward good citizenship, and above all I want to become and to be a good citizen, and as good as education can give;" " for the purpose of getting a solid foundation for my after-work;" and " to learn to think, to become cultured and to increase my knowledge is my desire."

Be it said, moreover, that these papers indicate wholesomeness, healthfulness and happiness on the part of all the writers. These writings are free from self-consciousness, morbidity, and of course from bitterness of every sort. They are " sweetness and light." These papers, written by Freshmen, indicate that the better homes of " the third estate" are sending boys and girls of sound minds and hearts to the colleges. Let us, college officers, pray that we may, as one boy says, " be able to turn the boy into the man."

THE SWORDS.

Sakim the sage, the shaper of wise song,
At eventide sang to the listening throng,—

“ In the thick press of life two swords there be
For every man, the blades of Right and Wrong.”

Soul, set thy hand on Right's emblazoned hilt,
And thou mayst smite as fiercely as thou wilt!
But if, in folly, thou shouldst wield the Wrong,
Twill turn upon thee, and thy blood be spilt!

—Clinton Scollard.

THE CHAUTAUQUA BOYS' CLUB.

BY JAMES A. BABBITT, M. D.



WO hundred and fifty wide-awake, restless American boys, from eight to sixteen years of age, suddenly turned loose for at least ten long weeks of summer days! What are we going to do with them? Some are good, some are moderately bad; some are strong, others weak; some are earnest, many are indifferent—yet all are active, and how can we best provide an instructive and profitable yet recreative and health-giving summer?

At Chautauqua we answer this in part by the advice, "Place them in the Boys' Club," and it shall be the effort of the writer to convey to the readers of THE CHAUTAUQUAN, many of whom may be strangers to the real spirit and institutions of Chautauqua, an imperfect picture of the work of this club.

It is difficult for one absorbed heart and soul in every phase of the Boys' Club work and vitally interested in everything which relates to the development of the juvenile Chautauqua idea, to determine what will most appeal to these readers, but he believes he will accomplish most by firmly resisting the temptation to give a mere rambling sketch of some popular phase of club life, and answering briefly here a few of the many questions which assail him on every side during the busy summer season.

These queries will come somewhat as follows:

What is the foundation and purpose of the club?
How much of permanent value do the boys obtain from the course?

How much religious instruction is incorporated in the club program?

What is the key-note for holding attention during club meetings?

Is not boating, bathing, swimming and camping en masse dangerous?

Where is the dividing line between work and recreation?

How is interest in club work maintained?

Would you associate boys and girls in such work?

How far would you advise leaving boys to their own resources?

Please outline a typical boy's reading course.

How can I carry the Chautauqua idea to my own home?

What is the best costume for an active boy during the summer?

How can nature study be best conducted and in how large sections?

In our limited space it will be impossible

to answer all these and the many other questions of a like nature which will be suggested, and it may be well to group the replies under the following general heads:

1. The history, foundation and purpose of the club.
2. Suggestions for summer instruction.
3. The boy's recreation—its liberty and limitations.
4. A typical day's program during the Chautauqua session.

1. That the club is not an ancient one will be readily seen when we note that the year 1893 saw its origin in the work of a group of five small boys under the charge of one of the present directors. These lads were enthusiastic nature students, performed a limited amount of practical school work during the summer, were eager for every form of gymnastic and athletic exercise, and furnished abundant incentive for the initial organization of the Chautauqua Boys' Club.

In the normal course of evolution there came an early demand for departmental division according to age and ability, and this has culminated in the beautiful new club building erected by the generosity of Chautauqua friends in the spring of 1899. Besides the business office, the building contains a large assembly and gymnasium hall, reading room and library, bathing and locker rooms, manual-training quarters, and a natural science department. Although the two latter, both as to equipment and course, are still in their infancy, the progress of the club work has been so rapid and the possibilities of future development seem so grand and far-reaching as to fairly alarm its founders.

As the present outline of work, general equipment and surroundings have come simply as a natural process of growth and in response to necessity, our readers will see the difficulty in stating a definite plan of organization or, indeed, of adapting this to any local form of work such as the Y. M. C. A. cadets, boys' brigade, church and college settlement systems, etc.

Even among the summer clubs and camps the Chautauqua club is unique. A natural science camp is appropriate to Canandaigua; a mountain camp to the Adirondacks; a fishing or hunting camp on Long Island Sound

or Lake Winnebago has its enthusiastic votaries; but a Chautauqua boys' club, combining so many of these departments in its system, could hardly exist save at a Chautauqua. And why? Simply because it is identical with Chautauqua, is an out-growth of the Chautauqua idea, adapts Chautauqua courses, round tables, lectures and entertainments to the Chautauqua boy, and, perhaps we may add, preaches Chautauqua ethics and inculcates her spirit in the future guardian of her interests.

2. In outlining an appropriate form of summer instruction, it has been found very practicable to arrange things around three centers: Manual training in some of its varied forms; nature study (including observation classes and excursions); and a practical form of summer physiology, anatomy and hygiene. The latter is especially applicable to the developing nature of summer athletic work, and is also appropriate to summer emergencies.

In the term manual training should here be broadly included, Swedish sloyd, whittling courses (kites, canes and whistles), basket weaving, bent-iron work and canoe building. The writer also favors simple carpentry, with some definite local object in view, such as the building of bicycle racks, board walks or boat docks.

How many of us live in regret that we were never taught the rudiments of natural science! This almost universal deficiency the club hopes at some time to fully meet, and is already meeting in an embryonic way. Frequent excursions are taken into the woods, boys are taught the characteristics of fungous growths, learn for themselves the notes of our American song-birds, and acquire the names of trees and flowers. A temporary summer "live" museum of turtles, snakes and fish has already been attempted, and another year will see the foundation of a permanent natural science museum especially appertaining to Chautauqua. Anatomy and physiology with question-box talks and including the simple emergency treatment for drowning and other summer accidents, has been found very entertaining. Instructive talks upon simple muscular development are incident to the course in gymnastic drill.

Perhaps we may be allowed to answer here the question as to religious instruction in the club. Instead of incorporating regular Bible study in the club course, and possibly defeating its object thereby, the directors meet this deficiency by maintaining a series

of so-called "Christian ethics meetings." These are held upon Sunday afternoons, and are conducted upon typical boys' club lines—short crisp talks by the best Chautauqua speakers, bright music, conducted with a snap and swing—and all informal and free. Such meetings are attended by boys customarily absent from Sunday-school and whom it is most necessary for us to reach. The topics selected for such talks are of this character: Courage, True Nobility, Valor, Strength, Honor, Purity, Manliness, etc. An appeal made to the boys in this way rarely misses its mark, and these ethical meetings, together with frequent personal talks during the week's work, constitute the most powerful moral influences of the club.

3. There is no more important function of club management than that of determining the proper amount of recreation desirable for an active boy of ten or twelve and assuming the proper guidance of this in its moral, mental and physical relations. It has seemed wise to prescribe a large amount of healthy physical activity during the summer session, and, more than this, the larger part of summer work at Chautauqua should be entered upon the category of recreative incident. Obviously this would be wise only when a reasonable amount of direct profit is attained as well, but it has been proved that body building and callisthenic drill can be made as truly recreative as a game of baseball, though it must be admitted that the enthusiasm of numbers has much to do in the accomplishment of this result.

Swimming, rowing, camping—every form of exercise, from tether-ball to French cricket—are called upon to supplement this gymnastic development, and the Chautauqua boy is physically tired (not exhausted) by nightfall, and generally ready for a seasonable bed hour.

The element of danger in swimming, camping, heavy gymnastics and other forms of athletics is met squarely, though every sensible surrounding safeguard is provided. Never in the history of the club has a really serious accident occurred, though parents have often refused to enter their boys on account of the vigorous and apparently dangerous nature of its work.

The question is suggested here: "Why does the boy enjoy the club?" He enjoys it partly because he is as keenly appreciative of club privileges as is his father, and his club, for the time being, is a second home.

The club talks are his talks, and he will keep his seat under a pretty stiff lecture upon that account. He gives his club yell until his young throat is hoarse and parched, and every time he does this his breast swells with the sense of proprietorship. He has a lark every time he goes to camp. His feet are wet, probably his clothing is damp, too; his potatoes are poorly cooked (by himself); his bed is hard and his sleep is broken, but what cares he? He is a Chautauqua boy and glad of it, and his hand goes up first for the privilege of going again.

Note those sixty boys on the top of an abbreviated load of hay, off to Prendergast Point for a swim. This picture will answer in part the question as to the association of the sexes in club work and settle the question of summer costume. The boy is here rubbing off his sharp corners in free competitive association with other lads of his own age and ability.

4. In closing, let us give you a typical day's program of club work, one selected at random, and we will endeavor to cover a full day for a busy Chautauqua lad:

8:30 A. M.—Chautauqua bells call boys and girls together for chorus drill in the C. L. S. C. building. Open free to all club members.

9:00—Boys' and girls' chapel for brief Bible study in Children's Temple.

9:30—General meeting at Boys' Club grounds. This is a general athletic hour, a sort of collecting period, with athletics of all kinds, until the full company is assembled for club exercises. Several teams are practising baseball. Three groups are surrounding the tether poles, footballs fly through the air, some of the smallest boys are busily damming up the little stream which flows by the building, while perhaps one company of twenty-five is off on a natural science tramp; fifteen or twenty are

busy at French cricket, and the entire company is ready and eager for club work to begin.

10:00—Club session in the building opens, all pouring in at the sound of the horn. Boys talk, laugh, shout and whistle *ad libitum* till at the magic signal of the leader's raised hand quiet is instantly restored. After perhaps a preliminary organization meeting on this day, selection of tamers for the night, the giving of various announcements, etc., the club is divided into several sections. One withdraws to the carpentry room; another takes up basket-weaving; a third, perhaps of the smaller boys this time, forms a reading circle in the woods near by; a fourth goes to archery practise, etc. Soon they are all called back to the club, and for a final period on this day Rogers's band may give them a private entertainment.

11:00—Special swimming for boys learning to swim, or directed by parents to go in under charge of swimming-master. This morning period is limited to about twenty minutes on the swimming ground, and boys must leave the water at the call of the horn. Those not swimming have been perhaps continuing some other club work under charge of one of the assistants. The club now adjourns until afternoon.

1:00 P. M.—Older boys' baseball practise. This is the practise for the second Chautauqua baseball team composed of older members, and is in preparation for regularly scheduled games with some of the surrounding country clubs.

2:00—Junior gymnastic period. The younger half of the club reports for gymnastic work at this hour, which consists of callisthenic and body building drill, followed by heavy apparatus work and gymnastic games under an appropriate instructor. Professor Anderson has remarkable success in maintaining the interest in this systematic course.

2:45—Senior gymnastic sections report for gymnastic work of a more advanced character. While gymnastic work is in progress, private physical examinations are conducted for members of the free section.

3:30—This is the hour of general swimming, and boys enter and leave the water at their own will, using the dressing rooms in the club building.

5:00—Camping section of ten boys leaves for the other side of the lake under charge of the camp master, and this concludes another busy day for the Chautauqua boy.

TO A LIVE-OAK.

My forest Atlas, lifting to the sky
 A beauteous world of frail, dependent life,—
 Along the reaches of thy mighty arms
 Soft friezes of the resurrection fern,
 And wind-blown draperies of filmy moss,
 Gray, eerie, exquisite; thy massive trunk
 Broidered with lichens, starred with delicate vines
 That cling for sanctuary to thy strength;
 And far above, thine own plain, faithful leaves!
 Under thy vast benignity I stand,
 O new-found friend, and in thy murmurs hear
 Voices of ancient friendship quering sweet.

—Marion Pelton Guild.

The RIVALRY of NATIONS

WORLD POLITICS OF TODAY

By Edwin A. Start

[Chapters I.-IV. appeared in the October issue. The first was an introductory discussion of the significance of the present age, the expansion of the nations, the industrial revolution, the growth of democracy, and the world problems resulting from the interplay of these elements. Chapter II. explained the politics of Europe in the middle of the century, as turning upon the ideas of nationality and the revolutionary democracy; with the Eastern question as shaped in the Crimean war. In Chapters III. and IV. the development of England and France respectively in the last half century were traced, with especial reference to the rise of English democracy and the growth of republican government in France.]

Summary of Preceding Chapters.

CHAPTER V.

THE NEW GERMANY.

Required Reading
for the Chautauqua Literary and
Scientific Circle.

Germany and the
medieval empire.



ELD closely by political mortmain in the grasp of the medieval theory of world-empire and world-church, disunited by ancient feudal and race divisions, controlled latterly by the imperial house of Austria, whose possessions lay between them, and whose influence depended upon the suppression of national life in the domains that she controlled, Germany and Italy failed to achieve that national unity which made the strength of the western European nations. Instead, they developed internal rivalries that were fatal to national life. In the Germanic body, but not of it, Austria fostered these rivalries that she might rule.

In North Germany there had developed from the old Mark Brandenburg a military state which, as the kingdom of Prussia, aspired to German leadership, and under Frederick the Great had become the open rival of Austria. Beaten down by Napoleon, it had gone through a terrible ordeal of humiliation, struggled to its feet, played a leading part in the overthrow of its conqueror, and since the Congress of Vienna had been reckoned with as one of the great powers. It was necessary for German unity that such a state, with a definite policy, should assume the leadership, bring order, by force if necessary, out of the Germanic chaos, and stand unqualifiedly for German nationality. This Prussia had made efforts to do, but they had been premature. Its task had been somewhat simplified by the consolidation of the smaller states of Germany under the Napoleonic régime. The Congress of Vienna had brought into existence the Germanic Confederation, a loosely organized confederate body, with

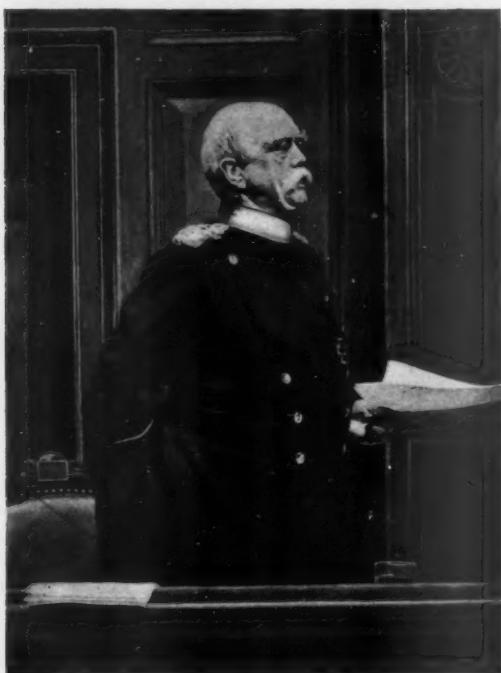
The growth of
Prussia.



EUROPE AS ARRANGED BY THE CONGRESS OF VIENNA.

Work of the Congress of Vienna,
1815.

a diet composed of ambassadors of the several states, who treated with each other in accordance with instructions from their several governments. It could declare war and make peace, but had no administrative machinery. It was a government that could not govern; a legislature whose laws had no sanction. Austria held the permanent presidency and Prussia the vice-presidency. Before the middle of the century the inefficiency of this body had brought its decrees into contempt. It was a field for diplomatic intrigue, and little more. The liberal party that stood for German nationality had labored to secure a true national parliament, but it failed to take into account the necessity of an entire reorganization of the confederate body before such a change could be of avail. The national assembly at Frankfort in 1848-1849 was a lamentable failure. Any such movement must have the leadership of a strong state, capable of enforcing its will, with the government in the hands of a prince fully con-



BISMARCK IN THE
FEDERAL COUNCIL.
(From the painting of
A. von Werner.)

Prussia's time of
weakness,
(1840-1861.)

William I.

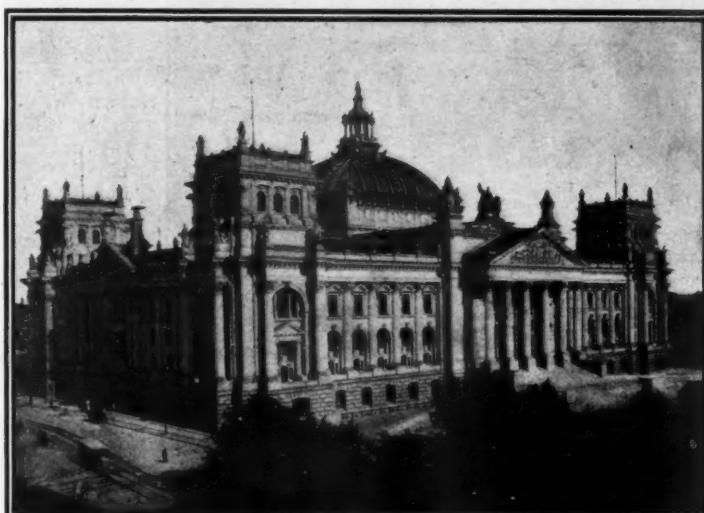
scious of his aims, for in Germany even yet the power of the people is limited to indirect pressure. The princes are the actual sources of authority, as they have always been.

The only state capable of such leadership was Prussia, but in the middle of the century Prussia lacked a strong head with a policy, and a will to carry it out. The reign of Frederick William IV., though filled with opportunity, was singularly futile. It saw the revolutionary movements of 1848, the passionate burst of German nationalism, the effort to bring about German unity under Prussian leadership. But through it all Prussia was herself in the leading-strings of Austria, and guided by policies of a passing generation. The movements ended apparently in nothing, and the old policy of reaction set in.

All this was changed when the king's brother, William, came into power, as regent in 1858, as king in 1861. William was no radical. Indeed, while crown prince it had been advisable for him to leave the kingdom for a time because of the dislike felt for him by the parliamentary liberals. He was identified with the military and monarchical party, a conservative, attached to the traditions of his house and tenacious of its prerogatives; but he was a lover of his people, honest and cool-headed, and a sincere German nationalist; not a brilliant ruler, but a safe one. Two years after his accession to the throne William called to the head of the ministry a Prussian gentleman whose personality had already made itself felt in German politics — Herr von Bismarck, afterward count

and prince. The king at first had doubts of Bismarck, but the latter came to his assistance when the king was almost on the point of abdication because of bitter opposition by the liberal majority in the *Landtag*. Bismarck was willing to accept the responsibility of governing without a parliamentary majority and without a budget. This alliance continued throughout the life of the king, and these two men complemented each other well. Both belonged to the race of strong men; but the king, while a soldier by taste and training, was inclined to peace rather than war, and the kindly element in his character made him often willing to yield what he did not regard as essentials, in order to avoid strife. His great minister was alert, combative, ruthless; framing a policy and pursuing it without a shadow of turning; a man of one idea — the consolidation of German nationality — but of infinite resource in attaining its realization. King William had already entered upon the task of strengthening and reorganizing the army. Here he had met the opposition of the liberal

Bismarck.



WHERE LAWS ARE
MADE FOR GERMANY.
THE HALL OF THE.
REICHSTAG, BERLIN.

party, but his course had Bismarck's hearty support. Prussia was necessarily a military monarchy. Blessed with no natural advantages, it had actually fought its way to power, and ordeals yet awaited it before it could lead Germany into the Promised Land. Against the might of armies controlled by despotism and the machinations of diplomats bent on preserving the old régime, resolutions of assemblies and appeals of associations were powerless. It was this that Bismarck declared in his famous speech to the Budget Commission of the Prussian *Landtag* on the 30th of September, 1862, just after he took office. In this speech occurred that striking passage which condensed in its terse language so much of the German history of two centuries:

"Our blood is too hot, we are fond of bearing an armor too large for our small body; now let us utilize it. Germany does not look at Prussia's liberalism, but at its power. Let Bavaria, Würtemberg, Baden, indulge in liberalism, yet no one will assign to them the rôle of Prussia. Prussia must consolidate its might and hold it together for the favorable moment, which has been allowed to pass unheeded several times. Prussia's boundaries, as determined by the Congress of Vienna, are not conducive to its wholesome existence as a sovereign state. Not by speeches and resolutions of majorities the mighty problems of the age are solved — that was the mistake of 1848 and 1849¹ — but by blood and iron."²

The policy of blood
and iron.

¹ Referring to the abortive schemes for German unity in those years.

² Translated from "Die politischen Reden des Fürsten Bismarck," Vol. II.

For the attainment of Germany unity under Prussian leadership, — for he had no confidence in its practicability through any other means, — Bismarck shaped a policy of remarkable definiteness and carried it out with mathematical exactness, evincing his power both to plan and execute. His task involved four steps: (1) The removal of Austria, as a state non-German and non-national, from the confederation; (2) the acceptance by the other German states of the leadership of Prussia; (3) the political unification of Germany; (4) the development of the new Germany thus formed into a strong national state. The first two were accomplished by involving



A GERMAN MARKET PLACE, MUNICH.

Austria in the troublesome Schleswig-Holstein affair,² engendering disputes in the confederation; and by bringing on an armed conflict with Austria, the Seven Weeks' war, in which Austria was humiliated and the confederation reorganized by the North German states

under the Prussian presidency; the third was promoted by the fatuous policy of the war party in France, which assisted the schemes of Bismarck; and the fourth is embodied in the history of the German empire since 1870.

The Schleswig-Holstein affair.

Led on by Bismarck to joint action with Prussia in defense of the treaty of 1852, Austria was drawn farther into the net until Denmark was invaded and occupied and the treaty had been made waste paper. The confederation had joined in the defense of Holstein, but the attack upon Denmark by Prussia and Austria caused an outburst of indignant anger from the rest of Germany, and the Prussian chambers refused to vote the government loan. But no European power raised its hand, and the King of Denmark was forced to renounce his rights in Schleswig, Holstein, and Lauenburg in favor of the Emperor of Austria and the King of Prussia, who assumed jointly the administration of the duchies. Prussia took charge of Schleswig, and Austria of Holstein. This last arrangement was completed by the convention of Gastein between Austria and Prussia. This convention also conveyed Lauenburg to Prussia for two and a half million rix-dollars. There was intense dissatisfaction in the confederation

Treaty of Gastein,
August 14, 1865.

² Schleswig, Holstein and Lauenburg were duchies occupying the neck of the Danish peninsula. Their population was German, save for a large Danish contingent in Schleswig. Holstein was a member of the German Confederation. By a train of events beginning in the fourteenth century they had come into possession of the royal house of Denmark, but had steadily resisted incorporation into the Danish kingdom. This had been urged by the ultra-patriotic national party in the Danish parliament, and after 1844 this party, known as the Eider-Danes, demanded that the frontier be fixed at the Eider, the southern boundary of Schleswig. This was embodied in the Danish constitution of 1863, which was accepted by Christian IX., who succeeded to the throne of Denmark in that year. Christian's title had been recognized by the London conference of the powers, which had also guaranteed the integrity of Denmark and that the rights of the duchies should be respected. Nevertheless, not only was this attempt made to absorb Schleswig, but the Danes also tried to force upon Holstein a charter in defiance of the protests of its people. The arrogant course of Denmark, which counted on the preoccupation of the powers at this time, gave Bismarck his opportunity for interference. Meanwhile, the Prince of Augustenburg had set up a claim to the duchies as heir in the male line, while Christian's claim was through the female line, which was not recognized in the duchies.

because of the arbitrary nature of these arrangements, but Bismarck, looking into the future, saw the duchies a part of the new Germany he had undertaken to create, and the port of Kiel in Holstein a great naval depot and the Baltic terminus of the already projected canal to the North Sea. He demanded the entrance of the duchies into the *Zollverein*⁴ and their practical control by Prussia.

After the convention of Gastein, Bismarck took measures to secure the non-interference of France with Prussian plans, and made advances for an Italian alliance, knowing full well that a struggle with Austria was at hand. The joint administration of the duchies produced continual friction. Austria had little interest in Holstein, and did not put the check upon agitation in favor of the Danes and of the Prince of Augustenburg that Bismarck considered necessary. In January, 1866, a sharp correspondence on the subject was interchanged between the two governments. Italy's suspicion of Prussia's good faith was meanwhile set at rest; a commercial alliance with the German *Zollverein* had paved the way for a political alliance with the leading state of the *Zollverein*, and this was accomplished on the 8th of April. By this treaty Italy was to declare war on Austria when the King of Prussia failed to obtain the approval of the confederate governments to certain reforms of the constitution that were essential to the welfare of the German nation. Thus the mask was thrown aside and the larger, better purpose in Bismarck's scheme was disclosed. The war was not to be over the petty affairs of three insignificant duchies; it was to be a German national struggle.

Prussia had already in 1863 begun to press in the diet plans for a national parliament based on popular suffrage. In pursuance of this policy and of the proposition embodied in the Italian treaty, Bismarck now introduced in the diet a motion for the establishment of a national parliament with considerable powers. His sincerity was doubted throughout Europe, the motion seemed so inconsistent with his previous political methods. Austria now made a test issue of the Schleswig-Holstein dispute, threatening to refer it to the diet and obtain an expression from the Holstein estates. Bismarck declared that this action would be a direct violation of the convention of Gastein, and asserted Prussia's right under that convention to a voice in the administration of Holstein; and Prussia immediately placed on a war footing her whole army which had been thoroughly prepared for this contingency. Italy did the same. Napoleon III. made some efforts to withdraw Italy, and to settle the controversy by a congress, but Austria's obstinacy prevented any result from these efforts, and all unprepared she was precipitated by the ultramontane clericals and the war party into a fatal conflict.

On the 1st of June, Austria referred the Holstein question to the diet; on the 9th the Prussian administrator of Schleswig occupied Holstein; on the 10th Bismarck addressed a circular letter to the German courts announcing Prussia's policy; on the 11th Austria moved in the diet the mobilization of the federal army for federal execution upon Prussia, and diplomatic relations between the two chief states of the confederation were at once broken off. The vote on Austria's motion, taken January 14, was a tie as the states voted, but was decided in Austria's favor. Prussia's representative at once laid before the diet an outline of the new national organization proposed by his state, in the name of the King of Prussia declared the confederation dissolved, and withdrew. Prussia at once ordered the disarmament of Hanover, Hesse Cassel, and Saxony; on the 16th invited all the smaller North German states to join with Prussia in German reorganization; and promptly invaded the states that had joined Austria.

Forcing Austria's position.

War begins.

⁴ German customs union instituted by Prussia in 1818 and used as the rallying point for closer political union. Austria had always been excluded because of non-German interests.

THE CAPTURE OF
NAPOLEON III. AT
SEDAN.
(From the painting by
Camphausen.)



Prussia's swift
success.

Peace of Prague.

Bismarck's larger
plans.

The rivalry of
France.

The campaign was a surprise to Europe, which did not realize how complete had been Prussia's military preparations. Within ten days Saxony, Hanover, and Hesse Cassel had been occupied, and the invasion of Bohemia had begun. On the 3rd of July at Königgratz and Sadowa Austria sustained a crushing defeat, and hastened to arrange an armistice preliminary to peace, without regard to its South German allies, which were dealt with by another Prussian column. The triumph of Prussia was so complete that it made little difference in the result that Italy had been defeated on land and sea.

The peace of Prague, between Prussia and Austria, accepted the dissolution of the old confederation, which Prussia had declared, and permitted a reorganization without Austria. Austria ceded her rights in Schleswig-Holstein, paid a war indemnity of fifteen million dollars, and ceded Venetia to Italy. Schleswig-Holstein, Hanover, Electoral Hesse, Nassau, and Frankfort were incorporated into Prussia, which thus added twenty-nine thousand square miles to its territory, and four and one-half million people to its population. With Württemberg, Baden, Bavaria, Hesse and Saxony Prussia negotiated separate treaties, which included an offensive and defensive alliance, reciprocal guaranties of territorial integrity, and the acceptance of Prussian military leadership in case of war. The first diet of the North German Confederation met on the 24th of February, 1867, and accepted a constitution. Bavaria, Württemberg, and Baden were not in this confederation.

The triumph over Austria secured for Prussia the undisputed leadership in the new Germany; but Bismarck's plan included for this united Germany, which must embrace the South German states as well, a leadership in Europe which was yet to be won. The French empire still claimed that eminence. The hoiloiness of its pretensions must be shown. This completion of German unity involved also a rectification of Germany's western frontier, which was sure to bring on armed conflict with France. On this struggle Bismarck counted with the same mathematical exactness with which he had determined on the Danish and Austrian wars. The anti-Prussian war party that continually urged the French emperor against his will to act against Prussia, played into Bismarck's hand. France sought territorial compensation for Prussia's great gains, and endeavored to obtain the grand duchy of Luxemburg; but Prussia objected, whereupon France demanded the removal of the Prussian garrison from Luxemburg. War was prevented by the London conference, which decreed the neutralization of Luxemburg. Again, in 1869, Prussia refused to consent to the annexation of Belgium by France. France now began to look for



CHARGE OF DRAGOONS AT GRAVELOTTE.
(From the painting by A. de Neuville.)

allies, and a triple alliance of France, Austria, and Italy was actually talked of at Vienna and Paris. But the spark that fired the train came from an unexpected quarter. Spain, just passing through a revolution in 1868, was searching for a king, and invited the heir of one of the branches of the House of Hohenzollern to accept the crown. The offer was refused, but in the summer of 1870 the matter was reopened by Bismarck, and with the consent of King William, as head of the house, Prince Leopold accepted the Spanish offer. This aroused a storm in France, but the matter would have been satisfactorily settled had it not been for the unwise and lack of tact in the French protest. King William's attitude was that of a peacemaker, willing to withdraw his consent if his kinsman's candidacy was offensive to France. When, however, the French minister, Grammont, asked for a letter which would have been practically an apology to the French nation, William, crowded too hard by the rampant diplomacy of Paris, turned the matter over to Bismarck, who immediately made public some facts, judiciously selected, which roused the national feeling of Germany. Paris took notice of utterances in the German press as if they had come through official channels, and declared war on the 19th of July. Of the results of this war for France something has been said in the preceding chapter. Napoleon had counted on entering Germany, securing the assistance of the South German states because of their old hostility toward Prussia, and being joined by Austria. Instead, France fought on the defensive and without friends, the South German states loyally abided by their recent treaties with Prussia, and the culmination came in that historic scene in the Galerie de Glaces of Versailles, when amid the waving banners of every regiment of the German army then besieging Paris, surrounded by a brilliant assemblage of officers and statesmen, who assumed to represent the German people, William accepted from the princes of North and South Germany the title German emperor, and the new German empire was

War.

The German empire.

This constitution is more than that of a mere confederation, but it does not represent a perfect federal state. The executive is hereditary in the reigning family of Prussia. The legislature is bicameral—the upper house, *Bundesrath* or federal council, being a development of the old diet, and a concession to German confederatism. The members are appointed by the executives of the several states, and vote as a unit according to instructions. Prussia has seventeen votes, sufficient to defeat any

The affair of the Spanish crown.

The imperial constitution.

measure that can be construed as amending the constitution.⁶ As the *Bundesrat* has full concurrent powers of legislation with the *Reichstag*, and some special powers, it will be seen that Germany has not yet reached a true democratic system. The lower house, the *Reichstag*, is composed of representatives elected by practically universal suffrage, one to every one hundred thousand of the population. There is no responsible ministry, and hence no strong party organization. The German people have a means of making their will felt, but they cannot directly control the government. Bismarck's progress toward liberalism never carried him to a faith in popular majorities or a belief in the wisdom of control by a parliamentary majority, for which he had a rooted antipathy. Under this constitution a large measure of sovereignty runs back to the emperor in last resort. And this power of the emperor is increased by the fact that Germany is a military state, born on the field of battle, upheld by force of arms. And yet Germany is a true national state in the making, passing now through the stage of partial confederatism. It is also a national democracy in the making, passing now through the stage of a democratic monarchy.

The *Kulturkampf*.

For six years after the formation of the empire, Bismarck was engaged in his strife with the clerical party, which is known by the Germans as the *Kulturkampf*, or war for civilization. Beginning in a just effort to secure the fullest freedom of faith and non-interference by the hierarchy with education, the struggle grew in proportions until Bismarck and the pope were pitted against each other. Then the Iron Chancellor made his mistake. He carried matters too far, had severe restrictive legislation passed against the refractory clergy, and aroused an opposition too strong even for him. He was obliged to make compromises, and finally abandoned the field.

Bismarck and the socialists.

In 1878 he turned upon the socialists, who had become an effective political force. Special laws were passed under which, until 1890, any portion of the country could be placed "in a minor state of siege," which meant practically military control. The twelve years of repression destroyed the social democratic organization. In return Bismarck pushed legislation for the benefit of the working classes, such as compulsory state insurance, for which he has been claimed as a state socialist.

Accession of William II.

Bismarck's conservative tendencies broke up the national liberal party, which had hitherto been his main support, and gave rise in 1884 to the radical or *Freisinnige* party. The colonial policy entered upon in the early eighties intensified the opposition, but in 1888 Bismarck had succeeded in bringing about a favorable patriotic coalition on the army bill, in the face of possible war with France. At this juncture the emperor died, and was succeeded by his son, Frederick, who reigned but three months. The present emperor, William II., succeeded to the royal crown of Prussia and the imperial crown of Germany on the 15th of June, 1888.

The character of the emperor.

The character of the new emperor is a singular mingling of the medieval and the modern, but in the main he represents the ideas of the eighteenth century, so far as his views of his own office are concerned. He is the embodiment of the monarchical, ecclesiastical, and military idea which had always been strong in eastern Germany, and has opposed the democratic, anti-clerical, industrial society that has developed in western Germany. The apparent confusion in German politics is due to the fact that Prussia, the representative eastern Germanic power, thoroughly monarchical in its constitution, has found its allies in the fight for German



The apportionment of votes in the *Bundesrat* is as follows: Prussia, 17; Bavaria, 6; Saxony, 4; Würtemberg, 4; Baden, 3; Hesse, 3; Mecklenburg-Schwerin, 2; Brunswick, 2; and one each to Saxe-Weimar, Mecklenburg-Strelitz, Oldenburg, Saxe-Meiningen, Saxe-Altenburg, Saxe-Coburg-Gotha, Anhalt, Schwarzburg-Sonderhausen, Schwarzburg-Rudolstadt, Waldeck, Reuss, elder and younger line, Schaumburg-Lippe, Lippe, Lübeck, Bremen, Hamburg. Alsace-Lorraine is governed as an imperial territory.

unity among the more democratic western states. Emperor William II. regards himself as a monarch by divine right quite as sincerely as did any Bourbon or Stuart, though his warrant for holding the imperial office is the constitution of the German empire with its popular basis. Between this erratic and autocratic young ruler and the veteran statesman who had hitherto guided German affairs there could be little sympathy. In 1890 Bismarck was dismissed from office. The course of the young emperor was at first favorable to the social democracy, and that party revived and has become a positive factor in German politics during the last decade. Owing to the peculiar alignment of parties in Germany the social democracy has become the rallying point for most of the liberal sections, and this accounts for its exceptional strength. Of late the personal ideas and characteristics of the emperor have impressed themselves strongly on German policy. The present ideal of the emperor seems to be colonial expansion and commercial development. Germany has made a great industrial advance since the organization of the empire, and now stands second only to England in industry and commerce.⁶

Retirement of
Bismarck.

Development of the
new Germany.

CHAPTER VI.

UNITED ITALY.

"Italy is a geographical expression," Metternich had said with truth to the European powers. From the time of the Germanic invasion, Italy had been the victim of conquerors and of the seeds of civic disease sown in it by Roman imperialism. German and Byzantine, Norman and Saracen, Spaniard, Frenchman and Austrian, by turns or together, made the peninsula, whose proud people had ruled the world, the sport of their policies. From the days of Hapsburg supremacy in the Holy Roman empire, Austria had been a dominant force in the peninsula, and Austrian control was firmly fixed in the years of reaction after the Congress of Vienna. The territory properly belonging to Italy comprised the kingdom of Sardinia, whose chief mainland possession was Piedmont; the provinces of Lombardy and Venetia, which were held under the sovereignty of Austria; the grand duchy of Tuscany, and the duchies of Parma and Modena; the states of the church under the sovereignty of the pope; and the kingdom of the Two Sicilies, embracing Naples and Sicily. Austrian influence was dominant with the governments of all these states, except that of the Sardinian kingdom. From 1812 there had been a ferment of nationalism and liberalism, developed with all the fervor of a race passionate and intellectually acute, but lacking in the wisdom and self-control acquired by training in handling its own affairs. Diversity of language, thought and race emphasized the political features that stood in the way of national unity.

Political condition
of Italy before 1848.

The revolutionary year 1848 saw outbreaks in every Italian state—in the north for freedom from Austria, and everywhere for liberal constitutions. Charles Albert, king of Sardinia, accepted the leadership of the movement in northern Italy; but he was a dreamer, whose indecision at the most critical moments was fatal to the cause he supported. Entering without proper preparation upon a war with Austria that he did not know how to conduct, he met crushing defeat, the final blow being dealt at Novara on the 23rd of July, 1849. Discouraged, conscious of his own weakness, Charles Albert resigned the crown of Sardinia to his son, Victor Emmanuel II., and went into exile. The Austrian triumph at Novara extinguished every revolutionary movement in Italy, and Austrian troops

The struggle of
1848.

Victor Emmanuel II.

⁶The population which was forty-two million in 1875 had passed fifty-two million in 1895. In the same period the urban population had increased from thirty-six per cent of the whole to forty-seven per cent.

with incredible barbarities refastened the heavy yoke of the foreigner upon the country. The French, too, stepping in as defenders of the pope against the Roman republic, had obtained a foothold in the peninsula which it has been French policy since the time of Richelieu to keep in a subordinate position. No king ever assumed a heavier burden under gloomier conditions than did Victor Emmanuel in 1849. Not only was his

country almost bankrupt, forced to make terms with an exacting conqueror, and struggling with its own experiments in constitutional government, but he had to win from his own people the confidence that his father had lost to his house. Popular distrust met his first brave declarations of policy; local insurrections and annoying parliamentary opposition blocked his way, yet he took up the task of developing Italian nationalism and refused to deprive Piedmont of the constitutional liberties which then formed the hope of freedom in Italy. While standing on constitutional ground he did not, however, hesitate to use the executive authority to dissolve a parliament which by its policy of obstruction had "become impracticable,"¹ and to appeal to the people.

The very air of Italy was

electrical with revolution, and brave men were ready to join in any uprising, however hopeless, but political wisdom was sadly lacking. The idealistic republicanism of Mazzini, the reckless, adventurous spirit of Garibaldi, claimed many followers. Had the wisdom of the Italians in this struggle equaled their courage and devotion, they might have built a state of wonderful power. But the conviction was gradually forced upon Italy and upon the friends of Italy in Europe, that the real hope of Italian unity lay not in a visionary republic, but in a close union with the kingdom of Sardinia, which alone maintained a constitutional government, and whose royal family showed a faithful intention of abiding by the constitution and of sacrificing something to the common good.

The new government began early the conflict with the papacy over its temporal powers in Italy, which the statesmanship of Cavour soon developed into the policy of "a free church in a free state." This earliest attack of the government at Turin upon the papal power in Italy won for it that bitter opposition which has so embarrassed the Italian kingdom in its later history. Cavour² entered the cabinet in 1850, as Minister of Agriculture and Commerce, and on the 19th of April, 1851, became Minister of Finance, no sinecure in the embarrassed little kingdom. The



¹ Royal proclamation of December, 1849.

² Count Camillo Benso di Cavour, born in Turin 1810. An artillery officer, dismissed for sympathy with the revolution of 1830, he retired to his Piedmont estates. He was one of the founders in 1847 of the *Risorgimento*, a liberal monarchical journal in Turin. He opposed radicalism, and entered the D'Azeglio Conservative ministry in 1850, but two years later took a somewhat more advanced position. He died in 1861.

COUNT CAOUR.



Difficulties of the
new king.

accession to power of Cavour as head of the ministry in 1852 opened the constructive career of the new Italy. Cavour and Victor Emmanuel complemented each other in Italy as did Bismarck and William in Germany. In each case a king conservative but wise and patriotic, supported a minister of vigorous, aggressive, daring statesmanship. The task of reorganization to fit Sardinia for its mission was a varied one. It involved the increase of revenue, the negotiation of loans and of favorable treaties, the development of railways, the establishment of closer relations with the adjoining Italian states, and the securing of recognition of the kingdom as a European power. Behind all this must be a thorough reorganization of the army to give efficient support to the new pretensions. France, Austria and Prussia desired to check the reform tendency of the Turin government, and brought out a bit of rich sarcasm, which shows the spirit of the new king in striking contrast to the dreamy impracticability of his father. In a despatch to the Italian ministers in London and Paris, referring to the advice of Austria and Prussia, the

Cavour.



MAP OF ITALY,
1815-1870, TO
ILLUSTRATE THE
STRUGGLE FOR
UNITY.
[The kingdom of
Sardinia is indicated
thus \equiv . The
dates indicate the
year of union of the
several states with
Sardinia.]

king said: "His majesty has not been able to avoid replying with the observation that the political condition of the states ruled by the two sovereigns who have given him this intimation seems to him to indicate much more the need of advice than their right to offer it to others." The despatch closed with a distinct declaration that Sardinia could attend to its own affairs.

Cavour's daring move in joining France and England in the Crimean war was bitterly opposed by the Italian radicals. Its effect upon

Cavour's Crimean policy.

The need of allies.

The war of 1859.

Villafranca,
July 12, 1859.

Accession of central Italy.

The Sicilian revolt.

Sardinia's position in Europe has already been discussed.³ It gave the Sardinian army experience, won for the kingdom a position among European powers, and recognition, in spite of the protest of Austria, that the grievances of Italy were matters of interest to Europe.⁴ Cavour outlived the opposition that his audacious policy aroused, and became the hero and trusted leader of the state when that policy was crowned with triumph. He was able by his intellectual force, his devotion, and his untiring industry to hold the support of parliament, the confidence of the king, and the respect of European statesmen.

It was evident after Novara that Italy could not accomplish its liberation and unity alone, and Cavour's foreign policy was directed to securing the needed alliances. England always gave its moral support to Italy, but would not or could not involve itself in positive action. Sardinia's main hope, therefore, lay in the sympathy, policy or ambition of Napoleon III. After 1856 Cavour developed the situation toward a war with Austria, which should wrest from that country Lombardy and Venetia. Acting under a secret understanding with Napoleon, Cavour moved boldly. The other European powers, alarmed at the threat of war, endeavored to secure a congress, and that failing, to bring about disarmament; but Austria obstinately refused to disarm, and sent an ultimatum to Sardinia, demanding its disarmament. Sardinia refused to disarm in response to Austria's threat, and war was begun. France joined Sardinia, and the campaign of Magenta and Solferino demonstrated not so much the strength of the allies, as the weakness of their opponent. The rulers of Tuscany and the duchies were expelled by the people of those states, who gave their adhesion to the Italian cause, but on the 12th of July, 1859, at Villafranca, Napoleon III. entered into a treaty with Austria, which broke his faith with Italy, by whatever casuistry his course may be defended. Cavour indignantly resigned, but the king, cooler tempered, realizing how much depended upon moderation, accepted the situation and waited. The treaty of Zurich in November, 1859, between France, Austria, and Sardinia, gave Lombardy to Sardinia, but left Venetia in the hands of Austria. The rulers of Tuscany, Modena and Parma were restored, and the states of the peninsula, except Sardinia and the Two Sicilies, were to be formed into a confederation under the papal headship. This was not accepted by the people of central Italy, and their action soon made futile the deliberations of the congress. In 1860 Cavour returned to the head of the ministry. Napoleon had become favorable to the ideas of the central Italians, and by appealing to a plebiscite (the hobby of the French emperor) Cavour secured a popular verdict which united the people of the duchies and the legations to Sardinia. Austria and Naples protested, the pope excommunicated Victor Emmanuel and his subjects, but the decision of the people stood, and on the 2nd of April, 1860, a parliament opened at Turin representing a new Italy of twelve million people. France received Nice and Savoy as the reward for its assistance, although Napoleon had failed to keep his agreement to see Italy freed from the Alps to the Adriatic. Now began the revolt in Sicily, which resulted in bringing the Two Sicilies into the new Italian kingdom. Urged by Crispi and other Sicilian leaders, Garibaldi, the veteran revolutionary leader, went to Sicily with a body of volunteers, set up the standard of Italy,⁵ won the island, and crossing the

³ Chapter II. *supra*.

⁴ Cavour's declaration to the Congress of Paris explains the situation clearly: "Disturbed within by revolutionary activity, troubled abroad by a régime of violent repressions and foreign occupations, menaced by an increase of the influence of Austria, Piedmont may at a given moment be obliged to adopt extreme measures, of which it is almost impossible to foresee the consequences."

⁵ On the 14th of May, Garibaldi issued this proclamation from his headquarters at Salemi: "Garibaldi, commander-in-chief of the national forces in Sicily, on the invitation of the

straits invaded Naples. Cavour's position while this was going on was a difficult one. In deference to the laws of nations he disconcerned officially the action of Garibaldi, but secretly encouraged it, and gave orders to the Sardinian fleet to follow and watch, but not to interfere with Garibaldi's operations. When Garibaldi invaded Naples, action by Sardinia became necessary to prevent any consequence of his rashness. A movement on Naples involved the crossing of papal territory, against which protests were raised by all the powers except England, but Sardinia did not waver. The army moved rapidly, knowing that success would be its best excuse. The papal army was destroyed, the Neapolitan army was defeated, and on the 7th of November, 1860, Victor Emmanuel entered Naples, and received the allegiance of its people.

All Italy was now united under him, except Venetia and that part of the papal states immediately adjoining Rome. The first national parliament of northern and southern Italy met on the 18th of February, 1861. On the 6th of June, Cavour died—an irreparable loss to the new state that never needed him more than now. The Venetian and the Roman questions remained a constant trouble to the government. Young Italy was impatient over the delay in settling the Roman question, and Garibaldi's restless spirit led him to head several uprisings for the purpose of taking Rome. In 1867 he headed an attack upon the papal territory, which would probably have been successful but for the defense by France. The Garibaldian army was overwhelmed at Mentana, and Italian regard for France received a blow from which it was long in recovering. While disconcerning Garibaldi's lawless movement, Victor Emmanuel felt a sincere grief at the fate of his subjects, whose fault was their overzealous patriotism, and urged Napoleon to break with the French clericals at whose instigation he lent his support to the papal tyranny. In a letter to Napoleon, Victor Emmanuel said: "The late events have suffocated every remembrance of gratitude in the heart of Italy. It is no longer in the power of the government to maintain the alliance with France. The chassepot gun at Mentana has given it a mortal blow." Meanwhile the Venetian question had been settled by the alliance with Prussia, made on the 8th of April, 1866, when Bismarck was preparing to force Austria out of the Germanic body. The successes of Prussia, in spite of the defeats sustained by the Italian armies, enabled the former power to dictate the transference of Venetia through Napoleon III. to Italy. Again in 1870 Prussian successes secured what Italy had previously sought in vain. With the Franco-German war and the downfall of the French empire, the pope lost the support which had hitherto preserved his temporal sovereignty against the hopes of Italian nationality. In September the Italian army entered

Garibaldi in the
Two Sicilies.



THE EMPEROR NA-
POLEON III. OF
FRANCE.

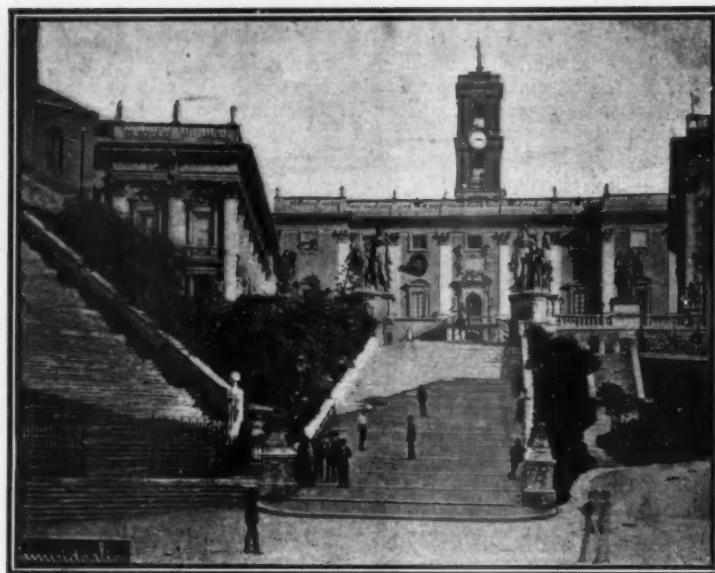
Death of Cavour.

Mentana.

The territorial unity
of Italy.

principal citizens and on the deliberation of the free communes of the island, considering that in times of war it is necessary that the civil and military powers should be united in one person, assumes in the name of Victor Emmanuel, King of Italy, the dictatorship in Sicily."

WHERE LAWS ARE
MADE FOR ITALY.
THE CAPITOL,
ROME.



papal territory, in October the Roman people voted almost unanimously for annexation, and in July, 1871, the capital of Italy was established in Rome, and the territorial unification of the kingdom was complete.

It remained to organize the state and make a unit of its different peoples. In 1861 Massimo d'Azeglio had said: "We have united Italy, now let us unite the Italians." Indeed, the problems of the regenerated Italy were many. It was backward in its development, owing to years of repressive tyranny. The percentage of illiteracy was, and still is, dangerously high,⁴ although under the system of education which has been developed as rapidly as circumstances will allow, it is being steadily lowered. The great difficulties of Italy arise from the diversity of population, the peculiar relations with the Roman church, and the complication of its affairs with those of the continent.

While the population of Italy has common interests growing out of geographical association, and rests upon a common race stock, it has been diversified by the grafts upon that stock and by the course of Italian history. The original race stock has been modified by Greek, Saracenic, and a slight Teutonic infusion in the south, and by Celtic and Teutonic elements in the north. Northern or Upper Italy possesses an intelligent population, trained during centuries in a measure of self-government. With this population that of Middle Italy could readily fuse, although, because of the papal tyranny, it was far behind the northern Italians in training for citizenship. South Italy, on the other hand, brought to the new kingdom a large population, restless, thriftless, with vices and social traits peculiar to itself.⁵ In this southern district the mingling of races—Greek, Saracen, French, Spanish, and Italian—has been such as to

Race differences.

⁴ Illiterates over twenty years of age.—In 1861, male, 65.47, female, 81.52; in 1871, male, 60.17, female, 77.18; in 1881, male, 53.89, female, 72.93 per cent. The reduction here indicated has continued, but statistics are not at hand to show its exact extent.

⁵ The difference in the quality of the population is strikingly shown by the statistics of illiteracy. The percentage of the population above six years of age who could neither read nor write in 1881 was in Upper Italy, 40.85, in Middle Italy, 64.61, in Southern Italy, 79.46; and in the Islands, 80.91.

produce a people of peculiar instability; and since 1879 this division of the kingdom has been most influential in its politics, dragging the north down to its level, instead of being raised to the more conservative standard of Piedmont, which dominated the earlier years of the struggle for Italian unity. The result has been the demoralization of Italian politics by the substitution of family loyalty and personal relations for that strong and consistent party organization which is necessary for successful parliamentary government. The Camorra of Naples and the Mafia of Sicily, the dangerous secret societies of the Two Sicilies, long held a great influence in politics and are not yet wholly eliminated, in spite of the efforts of the government to crush them.

The second element of difficulty has been and continues to be the Roman church. Whatever might be the character of the popes and of individual members of the hierarchy, long centuries of temporal power and of intermixing with secular politics had bred corruption and intrigue in Roman circles. No government in Italy had been more repressive and tyrannical than that of the states of the church, none released its hold with less willingness, and the influence of the church is such as to maintain an influential party in its interest. The ecclesiastical politics of the Reformation and post-Reformation periods left a residuum in the form of a clerical party in nearly every country of continental Europe, these clericals generally being conservative to the last degree. In Italy their attitude has been peculiarly obstinate and obstructive. Acting under the papal direction they have, until very recently, abstained absolutely from participation in the political life of the kingdom and have thus formed an inert burden of sullen opposition, simply awaiting any turn that would enable the church to regain its lost power. The last act of the Italian parliament at Florence was the passage of a sweeping law giving to the pope absolute independence as a spiritual sovereign, but this was not accepted at the Vatican, where the pope chose rather to regard himself as a "prisoner," and as such to claim the sympathy of faithful Catholics. The result has been that this most Catholic of countries has shown a growing disregard for the church, and a consequent carelessness and skepticism in religion which have not been beneficial to the people. The church has shown a corresponding indifference to Italy and has devoted its attention largely

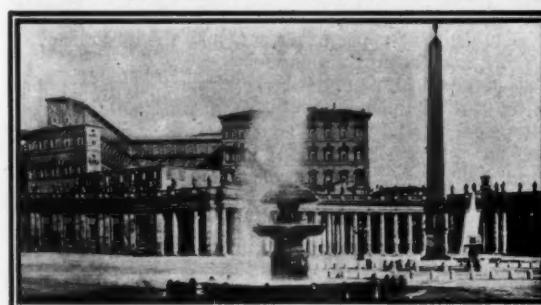
to foreign affairs. Recent modifications in the attitude of Leo XIII. point to the possible prevalence of better counsels at the Vatican and the opening of friendly relations between the pope as

Demoralizing influence of South Italy.

Roman Church and Italian State.

Growing irreligion a danger.

ONE GREAT PROBLEM OF ITALIAN POLITICS. THE VATICAN.



bishop of Rome and the Italian government. Such an understanding would doubtless be to the advantage of both. The Italian state needs the cordial coöperation, without interference, of the Italian church; and the church will be freed from much temptation if it assumes its normal spiritual functions and ceases to struggle for temporal power, which must always degrade it. Before this sympathy can be possible, however, there must be a great change in the papal attitude. It was hardly an accident that the declaration of papal infallibility by the Vatican council of 1870, setting a nineteenth-century seal upon the medievalism of the Council of Trent, so closely preceded the Italian occupation of Rome.

Entanglement of
Italy with foreign
politics.

Finally, Italy has been so dependent upon outside aid during the whole process of reconstruction that it has become involved in foreign entanglements to an unfortunate degree. The friendship of France was always self-interested, and when this began to appear, pro- and anti-French parties were developed. This is always an unhealthy line of party division, as the United States learned by a similar experience in its earliest years. To secure recognition in Europe, Cavour found it necessary to make Sardinia a military power. To maintain the place which national pride demands, and to prevent any reaction, the new kingdom of Italy has sought to solve its problems of internal regeneration and maintain a place among the great powers of Europe at the same time. This has put a heavy strain upon an almost bankrupt treasury, for the maintenance of an army disproportionate to the real needs of Italy, and for the development of a costly navy.

Demoralization of
politics.

All these dangers might have been safely weathered but for the demoralization of politics that has been going on for twenty years. No strong statesman, except perhaps Francesco Crispi, who has frequently suffered for others' errors, has arisen to take the place left vacant by Cavour; and the late King Humbert was not by any means the equal of his father. Although it has a democratic organization, much still depends upon the monarchy, which is necessary to give cohesion to the state. Italy is far from being fitted yet for a republic, with dreams of which the eloquent vicarious statesmanship of Mazzini inspired many of his countrymen. The parliamentary system does not work well in the existing condition of Italian politics. Instead of two strong parties, aligned upon definite politics, parliament is broken into groups, as in France, but with this difference,—that in Italy their basis is purely personal, and since the eight years of control by Depretis (1879–1887) the machinery of government has been used with brazen frankness for the benefit of personal combinations of political operators. Not simply in the bestowal of office, but in the extravagant building of railroads, in questionable banking operations, and in other similar ways does the legislative branch corrupt the politics of the kingdom.⁸

Under such conditions the sectional antipathies of the older Italy, temporarily suppressed by the nobler national ambitions of the people, have revived and been fostered by politicians ambitious of personal profit. Even the army has been utilized for personal ends, and the inefficiency of its organization was shown in the Abyssinian campaigns.

Friendly relations
with Austria.

One of the almost paradoxical results of the triumph of German and Italian unity has been the establishment of the closest and friendliest relations between Germany and Italy and their old enemy and oppressor, Austria. This friendship has been cemented in the *Dreibund*, or Triple Alliance, organized primarily to maintain the balance of Europe. It has not been maintained by Italy without opposition, a considerable number of Italian liberals wishing to see Italy allied with the two democratic western powers, France and England, that have most in common with its larger ambitions for freedom. That it would be better for Italy if it could pursue its own development, unhampered by costly alliances, cannot be doubted; but it is perhaps impossible under existing European conditions. A party of extremists, known as the Irredentists, desires to regain Trieste and southern Tyrol, Nice, Corsica, and Malta, but this party has thus far had little influence, owing perhaps to the good understanding with Austria.

In spite of the troubles and embarrassments inseparable from its historic development and the conditions that gave it national life, the future of Italy is far from hopeless. The system of compulsory educa-

⁸ The curious effect of these conditions upon the politics of the kingdom is well stated by Lowell, "Governments and Parties in Continental Europe," Vol. I., p. 225.

tion is being better enforced; judicial reforms are making gradual progress; and the diffusion of knowledge will bring with it in some measure better citizenship. But something much higher and stronger than knowledge is needed for the Italian people—that is a strong moral influence which shall elevate the tone of public and private life. The present educational tendency is toward the classical, which holds up the glory of Rome before the excitable Italian ambition. The church has lost its hold, except in formal observance. These things must be corrected, and with their correction, which is always possible, Italy has it in her power to enter upon a strong, independent, national career.

CHAPTER VII.

THE DUAL MONARCHY.

Perhaps no European state is less understood by the world outside than the dual monarchy, Austria-Hungary—the so-called Austrian empire. It is in no sense a national state with a national purpose and policy. It is an accident of historical politics; a heterogeneous mixture of peoples of different races, languages, and aims. In spite of all that has been done since 1865 to put it in line with modern political ideas, it remains an anachronism in nineteenth-century Europe. Why, then, does it continue to exist in spite of the continued attacks to which for half a century it has been subjected? Partly by the force of tradition; partly, as Mr. Freeman has pointed out,¹ because the one true nationality within it—the Magyar nation of Hungary—has from pride of race held it together on many occasions; but more especially because its breaking up would disturb so many European adjustments and arouse so many dangerous rivalries and aspirations that European statesmen could hardly view its disintegration with serenity. From its position it is the keystone of many problems interesting to the rest of Europe, a fact which accounts for its great importance in the past.

The policy of Austria, therefore, has not been the policy of a nation, a people, but the policy of its ruling house, the Hapsburgs. From the fifteenth century the Hapsburgs held without break the nominally elective office of emperor of the Holy Roman empire. They were princes of German origin, who acquired possession of a group of territories from one of which, the archduchy of Austria, they derived their title. Later they became possessed of claims to the crowns of Bohemia, Hungary, and certain appanages, while the imperial office gave them a preëminent position in Germany and Italy. At the command of Napoleon I. in 1804, Francis I. gave up the title of Holy Roman emperor, and from that hour the most exalted temporal dignity in Europe lapsed forever into the limbo of antiquities. But Francis assumed another title for which there was no warrant in history or in fact, that of Emperor of Austria, which is retained by courtesy. With its adoption the title of emperor has ceased to have any significance. Europe once recognized in the emperor its titular head, an official grade above that of any king. Since the archduke of Austria called himself an emperor to gratify his pride, every expanding European state has become an empire. There is, then, no Austrian state; there is merely a collection of states under one head, bound together by certain agreements in the nature of treaties, and called by courtesy the Austrian empire, but properly the Austro-Hungarian monarchy, or Austria-Hungary.

Up to 1848 this state, dominating central and southern Europe, blocked all progress and itself retained the antiquated political methods of a past

The dual monarchy
not a national state.

The house of Hapsburg.

¹ In his valuable introduction to the translation of Leger's "History of Austro-Hungary."

The influences of
1848.

century — government by an absolute monarch, a chief minister, and a wretched bureau system. The nobles retained their feudal powers and privileges, and local administration was in their hands. This government was a hodgepodge of historical accidents, with no reasoned system in it all. The revolution of 1848 struck successfully at feudal privileges, but

was suppressed by military force. The passionate nationalism that has grown so strong and all-compelling in world politics, had come into vigorous life among the various peoples of the Hapsburg dominions, and the emperor was able to play nationalities against nationalities and thereby establish a completely centralized military absolutism. In its reactionary course the Hapsburg government found an efficient ally in the Roman church, which had set itself obstinately against any movement for popular liberty or nationality. For ten years Austria remained a despotic, ultramontane power, its peoples in a state of intellectual coma, and its finances falling into increasing disorder. The

shifty diplomacy of the same period destroyed its European prestige.

Reforms of 1860.

The Italian war of 1859 brought out in striking relief the fatal errors of this policy, and Francis Joseph, who had succeeded to the Hapsburg sovereignty in 1848 upon the abdication of his uncle and the renunciation of his father, committed himself to the necessary task of reform. In 1860 a number of representatives of the different states met the emperor and the council of state to consider a reorganization. The German element of the west advocated a centralized government; but the majority, representing the various nationalities, carried a federal plan, of national assemblies, with a common imperial council of delegates from these assemblies. This council was to have jurisdiction over finance, the army, and the postal system. The narrow interpretation of this law by the imperial ministry and its broad interpretation by the Hungarian assemblies produced trouble at once, and in 1861 a much more centralized system took its place. The imperial council became a bicameral parliament with full powers of legislation for the empire; the functions of the national assemblies were restricted, and they were to be reorganized on a uniform plan, without regard to national customs. Theoretically this was a good piece of political work, but it was entirely unfitted for the mixed Austrian body. It failed after three years of trial in which only the Germans showed any interest in it.

The insistence of the Magyars upon the historic rights of Hungary raised a sharp issue. A centralizing policy had been proved impossible. Two other solutions of the problem offered themselves — a general confederation, recognizing all the nationalities, which seemed to make too much for separatism; and a dual system, in which the powers should be divided between the Austrian Germans and the Hungarian Magyars. Prussia's success in the Seven Weeks' war was a blessing to Austria, relieving that country of its embarrassing and useless German hegemony and of its chief remaining Italian province, Venetia. This cleared the way for complete

Federalism.

Centralism.

Dualism.



Reforms of 1860.

Federalism.

Centralism.

Dualism.

reorganization, which was accomplished on the basis of the dual monarchy. To aid in this work Francis Joseph called into his service as his chancellor Count Beust, a former minister of the King of Saxony, and an opponent of Bismarck. Beust was an able statesman, and did good service in placing Austria among the modern states of Europe.

The *Ausgleich*, or agreement, of 1867 is the basis of this unique state organization. It is in no sense a constitution, resembling much more a treaty between two independent states. The union arises not from sympathy, which is wholly lacking, but from common necessity. Austria needs support to prevent dismemberment by Germany, Italy and the Slavs. The Magyars, who are likewise made strong by the union, are an alien body in Europe, surrounded by Slavonic peoples who would be likely to overwhelm them if they stood alone. So for over thirty years an unprecedented and clumsy political arrangement has been maintained. The *Ausgleich* divides the Hapsburg domains into the cis-Leithan provinces, seventeen in number,² which pertain to Austria; and the trans-Leithan,³

The compromise of 1867.

Its basis in self-interest.



MAP OF AUSTRIA-HUNGARY.

pertaining to Hungary. Each of these two main divisions, the Austrian empire and the Kingdom of Hungary, is a separate state with its own parliamentary government, acting independently upon all matters except foreign affairs, in which the two act as a unit through a common ministry; military and naval affairs which are entrusted, except legislation concerning the army, to a common war ministry; and finance, so far as it concerns common expenditures, "and fixing the conditions for raising, applying, and paying loans, after the parliaments of Austria and Hungary have determined by parallel laws that a loan shall be raised."⁴ Since 1878 the administration of the provinces of Bosnia and Herzegovina has also been a common concern. A deliberative body consisting of two

The common government.

² Lower Austria, Upper Austria, Salzburg, Styria, Carinthia, Carniola, Trieste and district, Görz and Gradiska, Istria, Tyrol, Vorarlberg, Bohemia, Moravia, Silesia, Galicia, Bukowina, Dalmatia.

³ Hungary (including Transylvania), Croatia and Slavonia.

⁴ Lowell, II., 168.

Magyar predominance.

delegations of sixty each from Austria and Hungary meets alternately in Vienna and Buda-Pesth to legislate upon the matters that are administered in common, but their field of action is strictly limited. They deliberate separately and act separately, except in case of a deadlock, when the vote is taken in joint session, without debate. In this and in all other details there will be noticed an intention to maintain an absolute equality, so far as the machinery of the joint government can do it. As a matter of fact Hungary is the real power in the combination, because of the greater national cohesion among its people. The Magyar element is so strongly predominant that it always controls the Hungarian parliament and delegation, so that the latter possesses a unity of action, based upon a consciousness of support, that is lacking on the Austrian side, where the German plurality is constantly engaged in race strife with strong Slavonic and Polish groups, which are powerful factors in the Austrian parliament and delegation.⁵ This greater national cohesion gives the Hungarian national ministry influence in the affairs of the monarchy, that the Austrian ministry, dependent upon shifting coalitions of parliamentary groups, fails to obtain. It also tends to make the emperor practically absolute in Austria, because of the factional subdivisions that prevent the organization of any effective opposition.⁶ Thus the only real national life of the dual monarchy belongs to the Magyar nation, organized in the Hungarian kingdom, and jealously guarding its prerogatives and independent political existence. Paying only thirty per cent of the common expenses it exercises a preponderance in the common councils.


⁵ A peculiar feature of the Austrian parliamentary system is the distribution of electors into five classes, the great landowners, rural districts, cities, chambers of commerce, and general class. Seats in the House of Representatives are apportioned among these classes, and a table showing their distribution will indicate approximately the strength of the different provinces and nationalities. The general class, chosen by direct general election, has seventy-two members.

	Rural districts.	Cities.	Chambers of Commerce.	Great landowners.
Bohemia . . .	30	32	7	23
Moravia . . .	11	13	3	9
Galicia . . .	27	13	3	20
Lower Austria	10	17	2	8
Upper Austria	7	6	1	3
Styria . . .	9	8	2	4
Carinthia . . .	4	3	1	1
Bukovina . . .	3	2	1	3
Cities and Chambers of Commerce.				
Dalmatia . . .	6	2		1
Istria . . .	2	1		1
Görs . . .	2	1		1
Carniola . . .	5	3		2
Salzburg . . .	2	2		1
Tyrol . . .	8	5		5
Vorarlberg . . .	2	1		0
Silesia . . .	3	4		3
Trieste . . .		4	(Elected by three electoral bodies and one chamber of commerce.)	

There are startling inequalities in the apportionment, the proportion of representation ranging from one to twenty-seven electors in the chambers of commerce, to one to eleven thousand six hundred in the rural districts.

⁶ "In theory the parliamentary system is in force, but in practice the emperor is so far from being a figure-head that since the present constitution was adopted he has actually refused to sanction a bill passed by both Houses of Parliament. If we compare his position with that of the German emperor we shall find that although the forms of parliamentary government are more closely followed at Vienna than at Berlin, yet, owing to his ability to manage the popular chamber, Francis Joseph is in fact quite as independent of popular control as William II." Lowell, "Governments and Parties," II., 77.

⁵ For a notably clear account of the dual government and its working, see Lowell, "Governments and Parties in Continental Europe," Vol. II., chap. X.

The *Ausgleich*, with its elaborate protection of Hungarian nationality, was really the device of Francis Deák, leader of the moderate national liberal party, and, as might be expected, since its adoption Hungary has been the real center of the monarchy's political life. Indeed, the Austrian parliament, from the unrestrained violence and disorder to which race rivalries have given rise, has become singularly ineffective as a legislative body. The Czechs (Bohemian Slavs), second only to the Germans in numerical strength, preserving the pride of long centuries of national history and the sense of wrong that since 1618 has embittered them against Austria, are the head and front of the opposition, and often find allies in the southeastern Slavs and the Poles of Galicia. Curiously enough Hungary has no sympathy for the national aspirations of any of these peoples, and has frequently been the chief factor in suppressing them. Between the Magyar and the Slav there is no sympathy. Had there been, the Austrian empire would have been broken up long ago.

The Ausgleich.

Liberalism has made slow progress in Austria, the traditions of Austrian administration and the unsatisfactory condition of party politics hindering the realization of the spirit of its excellent modern constitution, which contains due provisions for civil liberty and a parliamentary monarchy. The inquisitorial Austrian police nullifies the former to a great extent. The reason for the failure of the parliamentary system has been given. Nevertheless, Austria has made distinct advances in political organization since 1867. Sincere attempts at liberal government have been made. The first government after the reorganization in 1867 passed a set of laws which practically nullified the concordat of 1855 with the pope, which had held Austria in the bonds of outworn methods. These laws recognized civil marriages, took education out of the control of the church and gave it to the state, and established religious equality and freedom. In 1874 the concordat, which had been greatly infringed by these laws, was annulled, and the extent of autonomy of the church was regulated, the law referring to "the inviolable rights of the state." These progressive measures were sustained in spite of papal protest and ultramontane opposition, and mark the advance that this once hidebound country is making along modern lines.

Austrian progress.

The administration by Austria-Hungary of Bosnia and Herzegovina, under the decree of the Congress of Berlin in 1878, raised new questions in both parts of the monarchy. The assumption of responsibility for the two Turkish provinces was bitterly opposed in Austria and Hungary, and Francis Joseph, who was pliable in domestic affairs but determined in his foreign policy, opened negotiations with the Bohemian Czechs, inducing them to participate in parliament, although they "reserved the question of the constitution and crown of Bohemia." In Austria, owing to the peculiar situation as regards parties, the emperor nominates ministers to suit himself, and they create their own majorities by negotiations with different groups. Count Taafe, who was called upon to form a ministry in 1879, continued at the head of the government until 1893. His policy was generally federalist, the German centralist opposition to the government's foreign policy having put that party out of favor. Social democratic agitation and the young Czech national movement became so strong and so aggressive that in 1893 a new ministry was formed, backed by a parliamentary coalition of most composite character, to check these movements. Since 1896 the conflict has been between a conservative aristocratic coalition, in alliance with the emperor, and the new democratic parties — Social Democrats and anti-Semites in Austria, and young Czechs in Bohemia. The political condition of Austria can, therefore, by no means be considered as stable. Its adjustments are but temporary makeshifts, with no safe permanent basis in evidence. Corruption is openly practised and the use of bribery, even in cabinet circles, is

Changes of 1878.

Nationalist and democratic parties in Austria.

acknowledged. While much progress has been made in constitutionalism and liberal legislation in the Austrian state, in administration liberal methods gain ground more slowly; and national unification seems as far off as ever. The confusion of tongues recalls the tower of Babel, and language seems to be more significant of national divisions than race, so that we find a changeable and uncertain line of party division even here.

In Hungary the liberal constitutionalists have held control since the *Ausgleich*. Their policy has been the development of the prosperity of Hungary and the consolidation of Magyar nationality, with full control of all domains that have ever belonged to the Hungarian crown. In both directions the government has been successful. In but one quarter has it met determined opposition. Croatia, from the beginning of the union, asserted its "historic rights" with such precision and energy that it obtained marked concessions from the Hungarian government. The Bosnian difficulty revived the Croatian national agitation. Interference in Bosnia by Austria-Hungary was resisted by the people, who spoke the Croatian tongue. Sympathy with them on national grounds was strong in Croatia, where the idea of a greater Croatia, to include Croatia, Dalmatia, Slavonia, and Bosnia, gained strong support, creating a Slavonic agitation against Magyar control which may not of itself be of much avail but might be utilized by enemies of the dual monarchy, or be made effective if a union of the nationalities should ever be accomplished against the present dual arrangement.

The greater Croatia movement in Hungary.

Progress comes from the west.

The colossus of East and West.

A patriarchal monarchy.

In the development of free, progressive, and constitutional government the lead has been taken by western states, England being the source of diffusion of liberal ideas. Of the six great powers of Europe, Great Britain, France, and Italy, in that order, represent the freest growth of democracy. Of the eastern powers, we find Germany and Austria still conservative, still holding many of the tenets of eighteenth-century absolutism, still avoiding parliamentary control, while conceding parliamentary forms to the spirit of the age. In both, however, much has been gained, especially in Germany, in whose western states progressive influences and democratic ideas are strong. In the preceding chapter some of the forces were pointed out that have alternately pushed Austria-Hungary forward and held it back, and it was shown that, as compared with its condition in the middle of the century, it has clearly attained a place politically among modern states whose outlook is forward. There remains to be considered the gigantic state of eastern Europe, a true empire in extent and government, that stands like a colossus with one foot planted firmly in the Occident, and the other with equal firmness in the Orient.

Of internal political history in the nineteenth century Russia has little. It is still a paternal despotism of the antique patriarchal type. In its immediate neighbors on the west the people have been able to make their rulers feel at least an indirect pressure that has led to the granting of increasing liberties and privileges. The ignorance of the great mass of the Russian peasantry, their dissemination over vast areas, with few large towns, their lack of national cohesion due to the mingling under Russian rule of numerous European and Asiatic peoples, and the control of a large part of this population by an oriental and strongly imperialistic church, have made it impossible for any true popular movement toward constitutional liberty or democratic government to arise in Russia. Among the educated classes a comparatively small revolutionary party has carried on an active propaganda, to which the rash deeds of violent groups have

CHAPTER VIII.

THE EMPIRE OF THE TSARS.

attached an undeserved reputation for criminality; but there is no restlessness among the great mass of the Russian people. So far they are well content with a government that is perhaps better adapted to their present needs than a freer and more popular one would be.

The tsar, like the patriarchal head of the ancient family in which we find the earliest prototype of civil organization, is the father, religious head, lawgiver, and absolute ruler of his people. By constant intermarriages for two centuries with princely German houses the reigning family has become almost wholly German in blood, and the enlightenment of the west has gone into the administration of Russia, cultivating its material resources and enabling it to make good its claim to be one of the great powers. Intelligent thought, supported by all the resources of modern science, and executed with that certainty which is only possible to unchecked personal rule, has given Russia a wonderful impulse in material development. Mr. Marion Crawford makes one of his characters, speaking of the administration of justice in Russia, say: "In an autocratic country there is a visible, tangible repository of power to whom you can apply. If the repository is in the humor you will get whatever you want done, in the way of justice or injustice. Now in a free country justice is absorbed into the great cosmic forces, and it is apt to be an expensive incantation that wakes the lost elementary spirit." There is as much wisdom as wit in this remark, and what is true of justice is also true of the other functions of government. Not only is governmental action certain and direct, but in an absolute hereditary monarchy the larger policy of the state is likely to be more consistent and continuous. And this has been true of Russia.

The grand policy of the Russian state is exceedingly clear and simple, however complex may be at times the diplomacy by which it is carried out. This policy consists in the consolidation of Russian nationality, the union of the Slavonic race under Russian leadership, the steady expansion of territory on the south and east, wherever the needs of the nation seem to require, and the development to the highest degree of the economic resources of the enormous country ruled by the tsars.

The thirty years' reign of Nicolas I. were evil years for Russia. An oriental despot in spirit, Nicolas left the details of government to a bureaucracy, which grew more venal and corrupt as years went on. He aspired to dictation in European affairs and aroused intense hostility on the part of the western powers, which culminated in the Crimean war, when his aggressive action toward Turkey offered an excuse. The Crimean war was primarily fought to humiliate Russia and if it was only partially successful in doing this, so far as the world outside was concerned, it at least showed the Russians themselves the vicious character of the system under which they were living. The demand for reform

HOUSE OF ROMANOFF
TSARS,
MOSCOW.



Autocracy.

Russian grand policy.

Nicolas I.,
(1825-1855.)

Oriental despotism.



MOSCOW AND THE
KREMLIN.

Alexander II.,
(1855-1881.)

was as plain as such a demand can be in Russia; and Alexander II., who succeeded his father in 1855, began his reign in a liberal spirit, and undertook, while maintaining the autocracy, to make extensive reforms.

His greatest achievement was the emancipation of the serfs, of whom there were over fifty millions. Nine-tenths of the cultivable land of Russia was held in vast estates belonging to the tsar and princes of the imperial family, and to about one hundred thousand families of the nobility. These estates were cultivated by serfs bound to the land. The owners acted as their masters, and in a great number of cases serfage was practically slavery, except that the landowner had no power of alienation. The conditions that grew out of this relation were such as always obtain when a helpless peasant, without legal status or political power, is placed at the mercy of an arrogant master of higher social grade.¹ To change a status that permeated the whole economic and social structure was a gigantic task, but it was accomplished partly by persuasion and partly by pressure; and after three years of effort, beginning with the emancipation of the imperial serfs in 1858, serfdom was finally abolished in Russia by a ukase of the tsar on the 19th of February, 1861. The emancipated serfs could become proprietors, having the right to purchase a certain amount of land, for which the state would advance four-fifths of the necessary amount. This was to be repaid at the rate of six per cent annually for forty-nine years. The ownership was collective, being vested in the village community, or *mir*, which became the administrative unit, with police powers, for the new body of peasant proprietors. The plan, of which this is but an outline, was elaborate in its detail and required time for its execution. It was probably as equitable a plan as could have been devised for so difficult a set of conditions.

Emancipation of
the serfs.

Alexander's other
reforms.

Other reforms inaugurated by Alexander included the institution of an independent judiciary; the organization of district and provincial assemblies, or *zemstvos*, for local administration; a partial removal of the censorship of the press in St. Petersburg and Moscow; organization of public schools on the western model, including scientific schools; and the reorganization of the army according to the Prussian system. Of these



¹ Graphic pictures of the life of the serfs may be found in the writings of Turgeneff.

progressive measures, the judiciary was ignored a few years later in political cases, and the old arbitrary administrative process was resorted to; while the *zemstvos*, intended to be machinery for effective local self-government, came practically under the direction of imperial officers and lost their real significance. Expectations of a constitution that were aroused by this extensive liberal program were curtly destroyed by the tsar, who seems to have been appalled after a little time by the magnitude of his own reforms and to have wavered. However that may be, Russian officialdom was staggered by the innovations and did not hasten their fulfilment.

The ill-advised Polish insurrection of 1863, which was a product of the excited nationalism of the time, and sought union and autonomy for the provinces of the old Polish kingdom — Poland, Lithuania, and Podolia — followed close upon several concessions to Poland and therefore aroused the indignation of Alexander, doubtless having much to do with turning him into the conservative, almost reactionary, course which he soon took. An independent Poland he called an "idle dream." Insurrection was vigorously suppressed by Mouravieff; Russification of Poland was carried out unsparingly. The country has remained practically under martial law.

A conservative nationalist party had arisen in Russia, known originally as the Slavophiles, whose main idea was Slavic union under Russia. The

Russification of Poland.

The Russian nationalists.

party had disapproved of the Polish nationalists as traitors to the cause of the Slavs. It was the basis of that strong Russian nationalist party which today is emphasizing Russian nationality and exclusiveness, as against that broad cosmopolitanism that was so marked a characteristic of the upper classes of the last generation.

A liberal party, encouraged by the tsar's program, arose in 1861, favoring even wider reforms and a modern constitution. The reception of its demands by the tsar has been noted. The defects and in

some cases failure of the tsar's reforms were criticized by this party, composed mainly of the educated nobility. This criticism, in the lack of means to secure positive remedies for the defects complained of, took the form of a helpless pessimism, and Turgeneff gave these critics the name of "nihilists," which has since been used inaccurately to define the active revolutionary parties. The attempt of a Russian, Karakasoff, to assassinate Alexander in 1866 led to severe measures on the part of the government against this dangerous opposition, and many of the Nihilists became exiles and imbibed socialistic ideas abroad from followers of Marx



A GATE OF OLD MOSCOW.

The liberal party.

and Proudhon. Returning to Russia the agitation took on a sentimental democratic aspect for a few years, and in 1879 the revolutionary Terror was organized by extreme spirits, intoxicated with the idea of freedom. This party was well organized, but always small. In 1880 under Loris Melikoff, who was given large powers by the tsar, a new régime of liberalism was about to be entered upon, and a decree which would have

instituted representative government in Russia was ready for promulgation, when the tsar was assassinated, on the 13th of March, 1881, by an agent of the Terrorists.

Alexander III. took for his advisers the most extreme absolutists and nationalists, chief among

them Katkoff, leader of the extreme Russian party, and Pobedonostzeff, his spiritual adviser and administrative head of the Holy Synod. The latter has recently published a book, the English translation of which has the title "Reflections of a Russian Statesman," which is of value as setting forth the views of one of the most influential of Russians, both in church and state, upon the place and destiny of Russia among the nations. Pobedonostzeff holds that Russia is to become the leader of the world and its savior from western error and degeneracy; that she is safeguarded by her autocracy, her religion, and the village community. Coming from the chief adviser of the late tsar and one of great influence with the present tsar, this view of Russia's destiny may not be irrelevant as a suggestion of the aims of Russian policy.

The reign of Alexander III. was characterized by a policy of peace toward Europe, and by marked kindness toward the peasantry; but the latter was a part of that autocratic paternalism which rigorously restricted freedom of the press, of education, and of religion, and suppressed every indication of national spirit in the alien provinces. Under him the Russification of the provinces was pushed unsparingly, except in the case of Finland. This process consisted of the substitution of the Russian language for the native tongues as the official language and in the schools, and the imposition of imperial administration for local political and economic institutions. The Jews, who were pervading all Russia and absorbing its trade, were also proceeded against with great severity, their privileges curtailed and even their right of residence limited to fifteen western provinces included in what is known as the Pale. Otherwise, the reign was one of considerable economic development, the adoption of a protective policy and other fiscal measures improving the condition of the finances. The French loan of 1887 marked the beginning of the intimate relations between France and Russia, which have so largely influenced later European diplomacy.

The present tsar has been something of a puzzle to the world. Much was expected of him by the friends of Russian progress, because of his known inclination toward liberalism. His course has been somewhat, but

Alexander III.,
(1881-1894.)

Peace and con-
servatism.

Anti-semitism.

Nicolas II.,
(1894- .)



ENTRANCE TO
THE HERMITAGE,
ST. PETERSBURG.

not wholly, disappointing. A considerable influence has been retained by Pobedonostzeff, whose views have already been referred to. The Russian national party has grown in strength until revolution and socialism, if they exist, are lost in greater movements and are heard of no more. The good understanding with France continues, being based on the solid ground of financial self-interest. The general peace policy inaugurated by Alexander III. has been emphasized by an attempt to reach a basis of universal peace through the Peace Congress at The Hague. The initiation of this movement by Russia has been the subject of heated controversy as to the Russian motive. It may have been due in part to the enlightened views of the tsar, but its promotion by Russia was unquestionably dictated by self-interest. It is to be noted that Russia is now at the highest point of prosperity that she has yet attained, and is putting forth strenuous efforts to extend and consolidate her vast empire. Peace is the need of the Russian nationalists—a peace that will enable them to negotiate with China for Manchuria, and to utilize their wealth in the building of railroads and in promoting unity in other ways. They do not wish to be disturbed in the Russification of Finland and the other provinces, which is an important part of the nationalist scheme.

The grand duchy of Finland, Russian by conquest since 1809, has always maintained its national organization, and even Alexander III. exempted it from his scheme of Russification. Nicolas II., in an imperial rescript after his accession, promised to protect the Finns in their rights, privileges, and religion; but the peace manifesto and the decree Russifying Finland came at about the same time. The latter violation of faith and outrage upon a loyal province has been lost sight of in the rapid succession of events of greater importance to the world, but it stands as a striking evidence that whatever may be the personal inclination of the tsar, the nationalism of Katkoff and Pobedonostzeff is at present the ruling influence at St. Petersburg.

We are apt to think of a so-called absolute monarchy as depending for its policy solely upon the will of the sovereign, but every ruler, however great his power, must depend upon the support of a strong class, to whose wishes he must defer. When it is a majority, we have a democratic monarchy. It has already been shown that such a popular will cannot at present be created in Russia. The tsar depends upon the support of the dominant class, the military aristocracy, and it is to the will of the tsar, as modified by the will of this class, that we must look for an explanation of Russian policy. The pride of this class is intense and demands the upbuilding of Russia, and that is best subserved by peace. Should this need of peace for Russia cease, the powerful military machine that is being organized, along with railroads, canals, and ports, would be set in motion, and the tsar's benevolent dream would lose its charm for Russia.

As to the future of Russian liberalism it may be said that the inevitable result of Russia's increasing material progress, and of its growing contact with other peoples, will be the gradual widening of the ideas of the Russian people until under the leadership of educated liberal Russians they will seek and obtain by degrees those rights and privileges that men always demand when society has developed to the right point; but it will be a long and slow process for such ideas to percolate through Russia's great area and into her scattered rural communes, and to counteract the anti-liberal oriental influences which are a part of Russian history and are strengthened by her present policy.

REVIEW QUESTIONS.

1. Why did Germany remain disunited so much longer than other European nations? **CHAPTER V.**
2. How did William I. differ from his brother, Frederick William IV.? 3: How was Bismarck especially fitted to deal with the problem of German unity? 4. What was the plan by which he hoped to gain his object? 5. Why was Bismarck determined to secure

General peace policy.

Finland.

Dependence of monarchs.

Future of Russian liberalism.

Schleswig and Holstein for Germany? 6. How did Bismarck draw Italy into an alliance? 7. How did Prussia prove more than a match for Austria? 8. Describe the struggle with France. 9. Why is Germany not yet a democracy? 10. What was the result of Bismarck's struggle with the pope? 11. What is the character of the present emperor?

CHAPTER VI.

1. What peculiar conditions in Italy for many years made unity impossible? 2. Why was the chief hope of Italy in the Kingdom of Sardinia? 3. What was the character of Cavour? 4. Why was his Crimean war policy a wise one? 5. How did Napoleon III. fail Italy at a critical moment? 6. Describe Garibaldi's work in Sicily and Naples. 7. How was the territorial unity of Italy finally completed? 8. What race differences exist among the people? 9. Why is the position of the Roman church a drawback to Italy? 10. Why are Italy's foreign relations a source of weakness? 11. Why are her politics peculiarly corrupt? 12. What is the *Dreibund*? 13. What is the outlook for Italy?

CHAPTER VII.

1. Why does not the term "empire" properly belong to Austria? 2. Why was the revolution of 1848 unsuccessful in Austria? 3. What outside conditions make the union of Austria and Hungary essential? 4. What is their general plan of government? 5. Why is Hungary more of a power than Austria? 6. Why has progress been slow in Austria? 7. What progress has been made since 1867? 8. What aggressive young parties are being felt in Austria? 9. What is the "greater Croatia" movement in Hungary?

CHAPTER VIII.

1. Why has there been no general impulse toward popular government in Russia? 2. What advantages has the present form of government? 3. What is the "grand policy" of Russia? 4. Under what conditions were the serfs emancipated? 5. What was the effect of the insurrection of Poland? 6. What is the Russian Nationalist party? 7. Why did Alexander III. adopt a policy so different from that of his father? 8. How did he strengthen his government? 9. Why is peace desirable for Russia at present? 10. How has Nicolas II. broken faith with the Finns? 11. Upon what support does the Russian emperor rely in making his plans? 12. What is the possible future of Russian liberalism?

Search Questions.

1. What was the Holy Roman empire? 2. Who was Metternich? 3. How did Corsica come into the possession of France? 4. What is a *Landtag*? 5. What was the origin of the Papal States? 6. How did the percentage of illiteracy in Italy in 1881 compare with that of the United States? 7. Of what importance to Germany is Kiel? 8. What was the Council of Trent? 9. What famous Hungarian patriot took part in the agitations of 1848? 10. What is the origin of the word "Mark"? 11. What are rix-dollars? 12. Who was Napoleon II.?

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The policy of blood and iron.

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The Italian alliance.

The struggle with Austria.

The rivalry of France.

Founding of the new German empire.

The imperial constitution.

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European recognition for Sardinia.

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CHAPTER VI.

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CHAPTER VII.

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Alexander III. (1881-1894).

Absolutist and nationalist reaction.

Peace and conservatism.

Anti-Semitism.

Nicolas II. (1894-).

Finland. The nationalist peace policy. Future of Russian Liberalism.

CHAPTER VIII.

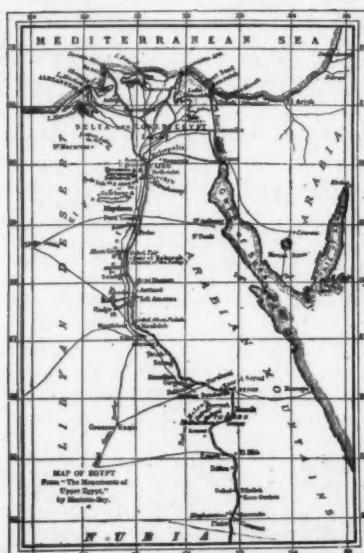
A READING JOURNEY in the ORIENT

II. FROM ALEXANDRIA TO THE FIRST CATA-RACT OF THE NILE.*

BY FREDERICK M. DAVENPORT.

WE have entered a very fascinating and instructive land. The monuments, and even the existing life, manners, and customs, proceed in beautiful gradations up the river from Cheops and Rameses II. to Kitchener. We shall begin at Alexandria, and conclude our journey at the point which has been, through most of her history, the southern boundary of Egypt. We might this year, under proper escort, proceed with safety as far as Khartum, and gain some knowledge of the Upper Nubian and Sudanese peoples; but when the writer was in Egypt, two years ago, the sirdar had not yet effected the pacification of the dervish hordes at the junction of the White and the Blue tributaries of the Father of Rivers, and travel so far inland was not to be considered. But even though we may not satisfy our craving for Khartum, we shall still find, I think, exceeding attractiveness in this sunny land. For we are standing where art and science flourished for thousands of years before Greece was, or Rome; where there still exist, cut in imperishable rock, the earliest written words of man, expressive of his developing thoughts on time and on eternity. Great kings ruled here in might way back in the misty morning of time. We know not whence they came. There were thirty-one dynasties of native rulers from 4000 B. C.

Extent of the journey.



MAP OF EGYPT.

Bits of Egyptian history.

to the time of the conquest of Alexander.¹ Cheops and Sethos I. and Rameses II. are the great names that stand out in the history of this period. After these Pharaohs, the Greeks and Romans and Byzantines



¹ The Ptolemaic dynasty was founded by one of Alexander's generals. A slab of black basalt, on which is inscribed a decree issued to commemorate the good deeds of "Ptolemy, the savior of Egypt," was found near Rosetta, a town not far from Alexandria, in 1799. The block, called the Rosetta Stone, is three feet nine inches long, two feet four and one-half inches wide, and nearly a foot thick; originally it was somewhat larger. The inscription is written in three kinds of characters: hieroglyphic, demotic, and uncial Greek text.

*The voyage from New York to Gibraltar, scenes in Tangier and Algiers, and the arrival at Alexandria, were described in the October issue.

ruled Egypt in succession, till Mohammedanism, through the armies of the Caliph Omar, conquered the country in the seventh century of our era. But the hand of Islam rests only lightly upon this people today, for Anglo-Saxon England is the dominant power in the land, and, I trust, will so remain till Egypt is redeemed from these long Mohammedan centuries of stagnation, degradation and shame.

We need not remain long in Alexandria. There is not much to interest Alexandria.

the traveler, except the memory of what this city has been and of those who have walked here.³ We recall the fact that the city was founded by Alexander the Great, 332 B. C., and so is more than two thousand years old. But it was built when other great cities of Egypt,

which we shall presently explore, were beginning to decay. It has still a great population of more than three hundred thousand souls, a heterogeneous mass from every nation on the shores of the Mediterranean. We recall how the Evangelist Mark pleaded the cause of Christ here, and if tradition is to be believed, here won the crown of martyrdom. Philo, Clement, Athanasius — great names in the early Christian church, lived and wrote in Alexandria. There still remain evidences in ruin of the English bombardment in 1882, when Great Britain entered the country nominally to secure the long overdue interest on Egyptian bonds, but actually to govern poor, decadent Egypt in the interest of justice and liberty and civilization. The one remaining conspicuous work of antiquity is Pompey's Pillar, the important fact to notice about which is that it is in no way, so far as anybody knows, associated with the career of the famous Roman. It has been standing there unharmed by the storms of two thousand years or more, a model of elegant proportion, one solid, single stone of red granite about ninety feet high, brought all the way from the quarries of Upper Egypt. (Illustration, page 185.)

The journey through Egypt has been described as a donkey ride and a boating trip interspersed with ruins; but in these modern days you may go also by rail and go rapidly, if you are willing to sacrifice one-half the charm. If you have three months at your disposal, you may engage a *dahabiyyeh*, as it is called, and sail when there is wind and be rowed when there is none. It is a very comfortable and independent way of traveling, and very quieting to the nerves, but it costs in time and money. If you have three weeks at your disposal, you may go up by tourist steamer, and find at every stopping-place of interest donkeys to carry you inland wherever you wish to explore.

At Alexandria we received word that our steamer had already begun

LA PLACE DES CONSULS,
ALEXANDRIA.



Pompey's Pillar.

Modes of travel.

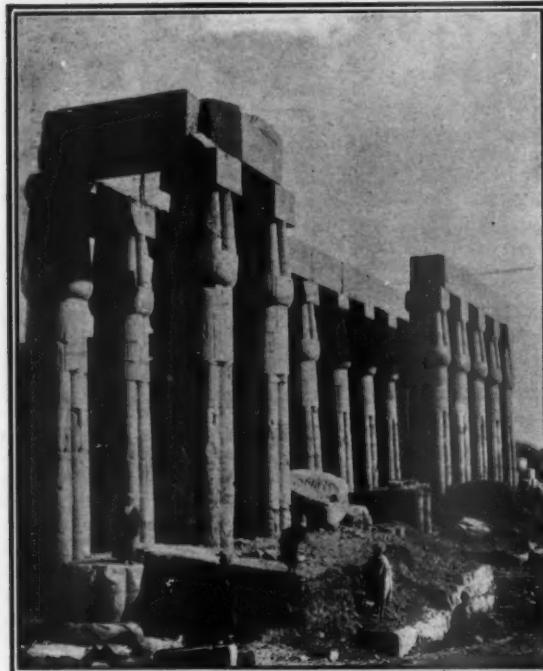
³ The Alexandrian Library was founded by Ptolemy Philadelphus, king of Egypt about 275 B. C. It is supposed to have contained about five hundred thousand volumes. The library was partially destroyed in 391 A. D., and in 642 it was burned by Caliph Omar. His reason is said to have been that if books agree with the Koran, they are unnecessary; if they do not agree with it, they should be destroyed.

Up the river.

the ascent of the river, and was at Luxor. So we hurried on at once in a very prosaic, but modern and luxurious, continental sleeping-car, which was making its second run over the line; and, after a race of twenty hours, caught up with the leisurely river boat, moored contentedly at the wharf of ancient Thebes. Although it was still the month of January, the afternoon sun was so hot that it seemed safe and wise to seek rest and refreshment on the shady side of the steamer, until the characteristic

evening coolness, which comes at once with the sinking sun, had spread itself over the scene. In good time we shall return to Memphis and Cairo and the pyramids, which we have so unceremoniously left behind, and with them strange sights gained from the windows of the train: valleys green with corn, mud villages, small towns with mosques and minarets; brown, bare-legged men busy amid the millet and the

COLUMNS OF THE
TEMPLE OF
AMENOPHIS.



wheat; veiled women and naked children at work in the fields or basking in the sun; lines of camels with long necks and high heads and patient look, bearing majestically their heavy burdens; blindfolded buffaloes furnishing the motive power which lifts the water for irrigation. We seem to have been dreamers who have ridden through wonderland.

Thebes and its temple.

Next morning we are ready for exploration in earnest. We are on the site of the renowned city of Thebes, which, in the time of its splendor, four thousand years ago, was above thirty miles in circuit, covering both banks of the river. How magnificent it was then when Nahum, the prophet, wrote of it, and the Greek poet, Homer, sang of "Royal Thebes, Egyptian treasure-house of countless wealth, who boasts her hundred gates; through each of which, with horse and car, two hundred warriors march." The greatest temple the world has ever seen sprang into being upon the eastern bank, while on the western shore were built the famed Colossi, and memorial chapels, too, of wondrous splendor, hard by the silent city of the dead. Thebes was the abode of triumph, of wealth, and of learning, noted above all else for the glory of her temple worship. But all that is left of her lies here upon the rock-strewn plain.

We have in the illustration a section of the Temple of Amenophis. We may notice the character of the columns, modeled after the bud of the lotus flower, the Egyptian *immortelle*, the flower of immortality.

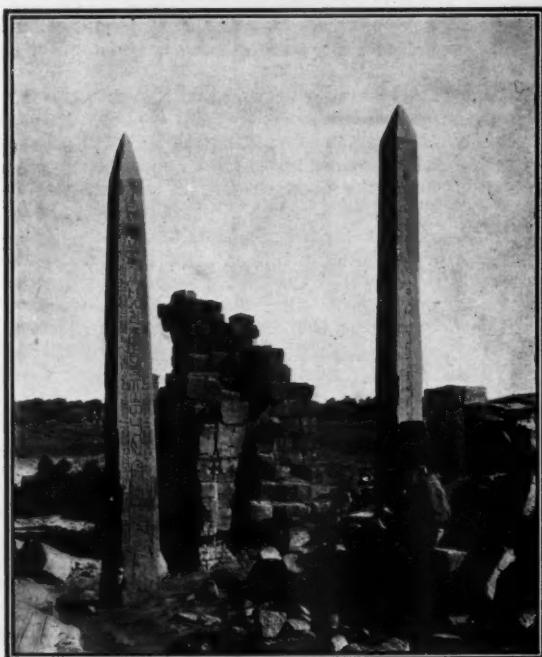
We proceed now to the stupendous ruins at Karnak village, a short walk from Luxor, also on the site of ancient Thebes and on the same side of the Nile. Our dragoman guide, Joseph, more stupid than any Mark Twain ever speaks of in his "Innocents Abroad," bustles along with us. A friend in the party has named him "the Sphanx," in imitation of his pronunciation of the word "Sphinx." "Dis, ladees and gentlemen," he says, "is de avingoo ob Sphanx"—meaning, The Avenue of the Sphinxes. When he goes inside the gate yonder, he will point to the carvings: "Dis is de Osiris, dis is de Isis, dis is de Horus," figures which may be Cleopatra, Ptolemy and Rameses II., for all he knows. We never pay any attention, but go placidly on, consulting more reliable authorities for all authentic information.

This ancient processional roadway is still beautiful with its arching palm trees and its mutilated fragments of sculptured sphinxes. Passing through the gate, or pylon, we soon come upon two obelisks, one set up to record the honors Queen Hatasu would bestow upon the temple god, and the other to glorify the triumphs of King Thothmes. The former, and taller, is nearly a hundred feet in height. With its capstone and decorations of gold glittering in the sun, it could easily be seen from every part of the ancient city, and was reverenced as a royal tribute to the great divinity. A conception of what this temple was may be gained

Ruins at Karnak.

from the avenue of entrance leading to the great hall of Karnak. The broad central passageway is formed by a double row of columns measuring seventy feet in height. They have written upon them, in hieroglyphic characters, the record of the deeds of men of princely power, "whose names have long been strange to human lips." You stand in the midst of this grove of columns with an overwhelming sense of awe

THE OBELISKS AT KARNAK.



and wonder. Why built they on a scale so vast? Was it to show their own triumphant might, or was it to exhibit the power of their faith in Amen Ra, the great sun god in whom they trusted? Both purposes lent shape, no doubt, to their indomitable and matchless energy. The saddest thought is that these were not the temples of the people. They were the temples of the king and the priests and the nobility. For the masses of the subjects, and especially of the conquered peoples, these vast piles meant lifelong bondage, endless labor; and "every wind that

Temples.

GREAT PYLON,
AVENUE OF
SPHINXES, AND
GRAND COLONNADE
AT KARNAK.



sweeps across these giant aisles of Karnak carries with it the sighs and groans of those who perished in the quarry, at the oar, and under the chariot wheels of the victor."

An ancient Egyptian treaty.

The walls of this temple are covered with important inscriptions, which have thrown much light upon the history of the Egyptians. Among others, the treaty of peace between Rameses and the Hittites of the Hebrew scriptures is worthy of notice as the first recorded agreement between nations. Our late antagonist, the queen regent of Spain, may well consider herself fortunate that she was not called upon to negotiate with this Pharaoh instead of Uncle Sam, for Rameses didn't waste any time on protocols or commissions, or pay twenty millions after his opponent had sued for peace. He evidently dictated the treaty himself, for it begins, "Rameses, chief of rulers, who fixes his frontiers where he pleases." The last clause of this document is the earliest extradition agreement between two countries calling for the reciprocal delivery of political fugitives, and it is remarkably humane for that age. It provides that "whoever shall be so delivered up, himself, his wives, his children, let him not be smitten to death; moreover let him not suffer in his eyes, his mouth, his feet; moreover let not any crime be set up against him." And the whole is witnessed by the great god of Canaan, the great god of Egypt and all the thousand gods, male and female, the gods of the hills, the rivers, the great sea, the winds and the clouds of both lands.

Jewish names and records.

The most highly interesting and important of all the inscriptions is the one on the south wall of the court of Sheshonk (this Sheshonk is the Shishak of the Bible), one of the last of those Pharaohs who for more than a thousand years had been busy building up the glories of Karnak. This representation commemorates the victory won by Shishak over Rehoboam, son of Solomon, King of Judah. Shishak is shown grasping a group of cowering inhabitants of Palestine by the hair and smiting them with his club. The name labels of Jewish cities are here, among others Shunem, Gibeon, and Aijalon. The captives have curved noses, prominent cheek bones and pointed beards, and one distinctive Jewish face appears which has for an inscription within the oval: Judah Melek, King of Judah. In other words, we have here a direct confirmation of the record in II. Chronicles, XII., 2, 3, 4 and 9, where we read:

"And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, With twelve hundred

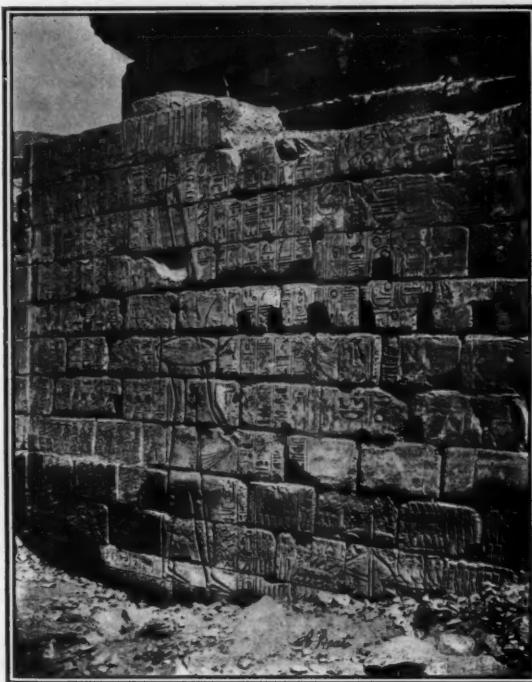
chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. . . . and took away the treasures of the house of the Lord, and the treasures of the king's house; . . . also the shields of gold which Solomon had made."

But we must pass to the western shore of the Nile, the Necropolis, the burial-place of Thebes. To reach the site of this ancient city of the dead, we must cross the river in a little sailboat, and then make a short journey over the plain on donkey back. And this will be an excellent opportunity to introduce to you the most wide-awake individual in Egypt, and his sleepy little animal companion. Our donkey boy looks peaceful and quiet enough if he is standing to have his picture taken. But, ah me! the change that comes over him when he is assembled with his comrades on the opposite bank, fifty or sixty or a hundred of him, perhaps, actively competing for a party of, it may be, ten, twenty, or thirty travelers! Then you see him at his best, or at his worst. Chattering like magpies, they stand together waiting for their prey to land from the boats, their brown arms and legs in active motion, their tattered

Characteristics of
the donkey boy.

fragments of clothing fluttering in the breeze. A moment more and they will swoop down upon you with great shrewdness and flattery. Each donkey boy glances over the company, selects a victim he thinks he can impress, and pushes his donkey against him, praising the little beast the while. If the company be from America — and the donkey boy never makes a blunder in nationality — he cries out: "Hi, lady, Yankee Doodle donkey, try Yankee Doo-

THE SHISHAK
INSCRIPTION,
KARNAK.



dle," or, "Him Plymouth Rock, him speak English, him say, 'how you do, sar.'" The following won me on the spot: "Ah, much fine rich Merriky gentleman, take McKinley donkey, him good donkey."

Finally, matters are adjusted to the satisfaction of everybody, except the large portion of the crowd whose steeds are not hired, and we proceed. When a distance of eight miles has been covered, we stop, and the boys say: "Poor donkey, much hungry." When we give them money to go to the nearby village and buy fodder, they put it into their pockets, and the donkeys continue hungry. Soon we continue our journey through the collection of mud hovels which passes for a modern Arab town, and within its precincts we encounter a rush of beggars, guides,

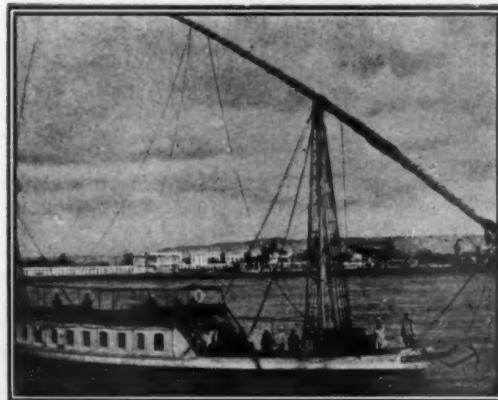
Beggars and guides.

antiquity dealers and children, screaming "Bakshish, bakshish!" a gift, a gift! Old women with veiled faces, and starved, half-naked bodies crouch against the walls and extend their hands piteously for the coveted piaster. A blind man is pushed against us, and then another blind man, and still another, for the country is full of them, because the children are never washed and the myriad flies are allowed literally to eat out the sight of the little ones, either for want of disposition to brush them away, or from a belief that it would be impious to do so. These that I have described, the children, the beggars, the blind, surround you and press their suit for money. When you try to push your way through, or even kick and strike, as tourists sometimes are forced to do, the mendicants keep their patience and say, "Good morning," or "Thank you," or "Good day," or any other phrase they have learned, and keep right on insisting upon "Bakshish."

Tomb of Rameses II. But we have arrived at last at the portal of the ruin called the Ramesseum. In front, the headless figures, standing with arms folded, still bear the burdens imposed upon them by their royal constructors thousands of years ago. From the inscriptions we learn that this edifice was erected by Rameses II., or Rameses the Great, and dedicated to the deified shades of his departed ancestors in gratitude for his rescue from the hands of the Hittites. Whether Rameses was ever actually buried in this famous memorial is still unknown, but it is a "beautiful, cheerful ruin, with the bright sunshine overhead, and its limestone columns all mellow and golden with time." Within a few feet lies the fallen statue of the great Rameses, the king who did so much for Egypt, for Thebes, and for himself. Diodorus, the Greek historian, who saw it in the first century before Christ, before it was thrown down, refers to this statue as being in a sitting posture, and as not only the greatest in all Egypt, but admirable above all others for its workmanship and the excellence of its stone. When in position, this enormous granite figure rose to the height of nearly sixty feet. It weighs at least two million pounds, and was

originally cut from a single stone in the quarries of the first cataract, carried one hundred and fifty miles on the river, and placed in position on its pedestal. Even the mutilated remains testify to the care with which the gigantic monument was chiseled and polished. It is astonishing as a wreck; it must have been more astounding as a whole. We

A DAHABIYEH ON THE NILE.



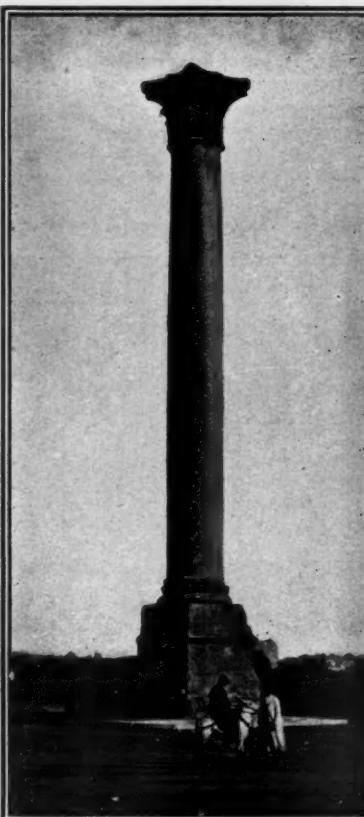
pause a moment for a glance at the head of this granite giant, which has become separated from the main hulk; then mount our donkeys and leave the Ramesseum, and the other beautiful memorial chapels behind, and wind our way along the sandy ravine, between limestone walls, under the never-to-be-forgotten blaze of a sun which is now high in the heavens, towards the burial-ground itself. The path leading thereto is a fitting pathway to the dead. Not a sign of vegetation has been seen here since the world began. No life could thrive in this merciless glare, no blade of grass, no breathing thing. But we must remember that it is due to

this dry atmosphere that ruined edifices, invaluable inscriptions, yea, even the bodies of the dead, have been preserved for so many centuries. When we have gone what seems to us a long way, we come upon a narrow valley, more parched and glaring than the first. A moment more and the mountain foreground is checkered with yawning tombs. We have, of set purpose, come to that section of this four-thousand-year-old cemetery where once rested the mummied remains of the great kings of the new empire. These tombs are cut in the solid rock, some of them penetrating for a distance of several hundred feet. We enter the tomb of the famous Sethos, the father of Rameses the Great. The descent is usually by an inclined plane, but in this instance the dark entrance way, which looks like a cellar door, shoots down into the bowels of the earth by a flight of steps.

We pass the silent sentry, and go down with guides and torches one hundred and eighty feet to the interior. The daylight fades behind us and we seem, indeed, to be descending into the lower world. Now we are in a long corridor which is decorated with pictures of the judgment of the soul and the various trials it must undergo before it is deemed to be completely purified. Fantastic, ominous shapes are cut upon the walls. Huge serpents dart their venomous tongues. Two unfortunates have had their hearts torn out to be weighed. The one that stood the standard test was entering into life, and I could see only the back of his head as he struck out with a triumphant stride. The other poor fellow, his heart having been weighed in the balance and found wanting, was being driven back into the desert by the sacred beetle that watched the scales. Some were being boiled in caldrons, others had been decapitated and were being driven in headless mobs to scenes of further torment. The ancient Egyptian evidently had full faith in the primitive conception of hell. But more comforting scenes appear—Elysian fields, in which the purified dead sow and reap and gather harvest. All trials are at an end; he is at last welcomed by the gods, and enters into eternal happiness and eternal life.

In this tomb of Sethos there is no sarcophagus and no mummy. Robbing the dead was practised from very early times in Thebes. And, in truth, there was great incentive to it. These royal dead went to their dark palaces gorgeously equipped for the life to come. Their jewels, their gold and silver ornaments, their clothing, their arms, their documents—all kinds of beautiful and precious things—were buried with them.

When Belzoni discovered this tomb of Sethos I., it had already been



POMPEY'S PILLAR
AT ALEXANDRIA.

Pictures cut upon
the walls.

Robbing the tombs.

secretly entered ages before and rifled of everything save the bare granite coffin. The mummy had been hidden for safe keeping with that of his great son, Rameses II., in a shaft not far away, which was found and opened less than twenty years ago. Both mummies are now in the museum at Cairo.

Colossi of Memnon. But we have had our fill of tombs and mummies, and the night is coming on. Homeward our donkeys wend their way across the plain, pausing only when we take a backward look at the twin Colossi of Memnon, or the Colossi of the king beloved of Ammon, the great god of Thebes, as the name implies. These monsters once stood guard over a

temple of which now no trace appears above the surface of the plain. To-day they tower far above the waving grain, and guard the fertile valley. Shattered by an earthquake of the first century, defaced by vandals since, still they remain, "grim monarchs of the silent plain, seated in motionless, sublime repose, with faces turned forever toward the dawn, with eyes that sleep not, lips that ne'er unclose; still side by side

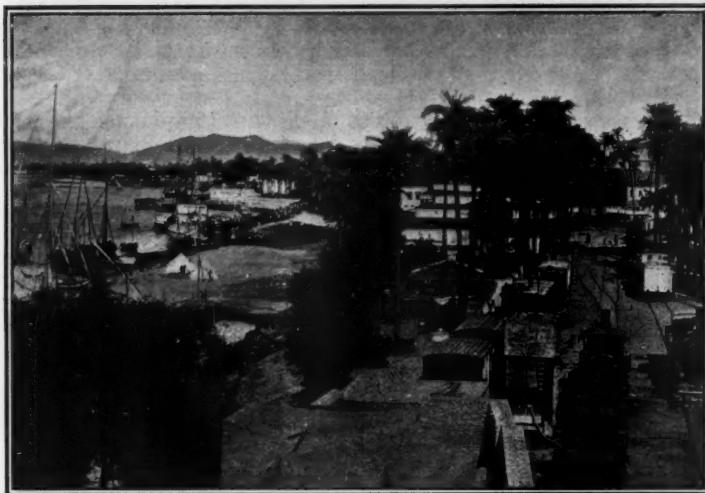


THE COLOSSI OF
MEMNON AT THEBES.

they sit with hands laid idly on their mighty knees of stone." Each statue rises sixty feet above the ground, each leg is twenty feet, while the middle finger of each hand is more than four feet long. When the Nile is at its highest level, the waters rise to the waist of these seated figures. They have engaged the attention of nations almost from the dawn of history. An old tradition ran that, from the statue on the right, when the sun arose above the purple Arabian mountains, a strain of music issued. "Morn from Memnon," said the Greeks, "drew rivers of melody"—a sweet and melancholy cadence like that of *Æolian* wires—"soft as Memnon's harp at morning, touched with light by heavenly warning."

Ah well, however that may be, a glorious sunset comes in Egypt at the close of every weary day; no clouds ever obscure it. The ball of fire drops into the sand of the Libyan desert; the river becomes a field of gold; women hurry to the bank to fill their water-jars; the gorgeous afterglow comes on; darkness falls, the dogs begin to bark; it is night, and all is quiet upon the shores of the river Nile. Towards morning we are made aware, by the creaking of the beams and the shaking of the machinery, that the steamer has cast off during the night, and is on her

Farther up the
river.



A GENERAL VIEW
OF ASSOUAN.

way towards the terminal point of the present journey, long the southern boundary of Egypt. We make one or two landings before we reach that interesting group, the town of Assouan, the Isle of Philæ, and the first cataract. When the boat ties up anywhere, the whole male population appear *en masse*, like a horde of chattering monkeys, importunately crying, "Bakshish, bakshish!" until we vanish. Some of those in front dive into the water for small coins, thrown to them by our passengers, and a veritable Yale-Princeton football struggle goes on among a group of full-grown men for the possession of a semi-piaster, worth about two and one-half cents. Begging is a habit with the whole population in these parts. They will leave their labor in the fields, and run along the river for a quarter of a mile, when the steamer is in the center of the stream and there is no probability of our stopping and no possibility of a coin reaching them if it were thrown; and they know it. But they love to cry for it. The right to beg

"Bakshish."

takes precedence in that country over the right to life, liberty and the pursuit of happiness. Such scenes as these, again and again repeated, led to the quick calculation of a humorous friend in our party with respect to the number of mendicants in Egypt. Some one asked him how many beggars he thought there were. "What is the population of this country?" said he. "Ten millions," said his questioner. "Then there are ten million beggars," was the reply, "and there will be one more just as soon as another Arab is born." And his calculation, though rapid, is not so inaccurate.

We have reached the city of Assouan, the gateway of the country



A BISHARIN MAN,
ASSOUAN.

Assouan.

beyond the first cataract, some six hundred miles up the river. It is the terminus for the caravan road that crosses the desert, and ivory, india-rubber, ostrich feathers and other merchandise are unloaded from the camels, and shipped northward by rail or sailing vessel to Cairo and elsewhere.

By far the most interesting feature of the community is the people, especially a tribe of degenerate Bedouin Arabs, called the Bisharin, who neither toil, spin, nor cultivate the soil, but live on minute quantities of goat's milk and a little game, with now and then a "bakshish" from a passing traveler. The illustration shows a Bisharin man. His greatest luxury is castor oil. With it he anoints his whole body. He eats it as we eat butter. His wives saturate their locks with it. You will notice the peculiar aspect of his hair, and the leather boxes he wears upon his arm near the elbow, which contain verses from the Mohammedan scriptures, after the manner of the ancient Pharisees of Judea. The Arab in Egypt, wherever you find him, is a strange specimen. My rather irreverent friend from Chicago is of the opinion that it was a mistake



THE OBELISK
IN THE QUARRY.

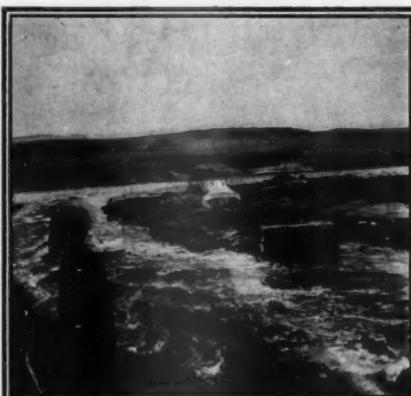
to make this desert, but when it was too late to call it off, it was a very excellent idea to decorate it with the camel, the donkey, the Arab, and the goat. And of all, the Arab most engages the curiosity. He will sleep all day, just like his donkey, standing in the sun or leaning against a wall until he gets a chance to sell relics; and then he suddenly explodes like a dynamite cartridge, and everything is brought into action — vocal chords, muscles, facial expression — the whole physical and mental outfit he possesses.

Proceeding a little farther, we pass the borders of Nubia, and the people grow darker as the sun grows hotter. Where Egypt ends and Nubia begins there exists no boundary line to tell, but the nationality of the race on each side is very sharply defined. The Nubians belong to a lower type, and speak a language derived from purely African sources. They are dirty, half-naked, muscular savages. They are more cheerful than the Arab, and more musical, but they bear in their bodies and souls the marks of an inferior race.

On the way to Philæ and the head of the cataract, a short distance south of Assouan, we come upon the ancient quarries which supplied granite for the columns, statues and obelisks throughout Egypt

From Egypt into
Nubia.

A GLIMPSE OF ONE
BRANCH OF THE
FIRST CATARACT.

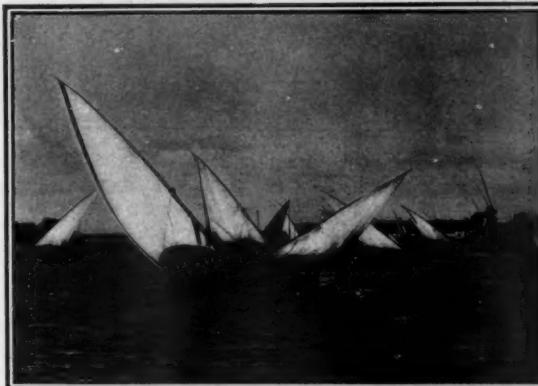


for many centuries. The obelisk in the illustration still lies in its native bed. It is ninety-five feet in length, and three sides have been carefully cut; but for some unknown reason it was never separated entirely from the parent rock. The surface bears the tool-marks of the workmen. The grooves in it show that it was to have been reduced at the sides. It is supposed that the stone was split from its bed by drilling holes in the rock and filling them with wooden wedges which were afterwards saturated with water, the swelling wood furnishing the power. From illustrations in the temples, it is clear that these great monuments were floated down the river on flatboats and rafts, and then carried inland by artificial canals or dragged overland by thousands of slaves. In one of the tombs at Beni-Hassan is a picture illustrating the process. The great stone is loaded upon a huge sled drawn by a multitude of workmen. One man is engaged in pouring water upon the runners to prevent friction. Another stands at the left of the statue and beats time that the men may work in unison, while overseers, provided with whips, urge the laborers to their task. What king desired to extricate this block from the quarry, why it was left here, what it was to commemorate, we can never know. The riddle of the Sphinx is solved, but the riddle of the obelisk in the quarry will no doubt remain with us forever.

Five miles beyond, over the desert road which leads to Abyssinia and the Sudan is the beautiful Philæ. It is a little island only a quarter of a mile long. Its principal ruin is that of the Temple of Isis, whose tall gateways are visible from the river. Instead of massiveness, here you have grace, proportion, regularity, lightness. We are now in the Greek period of Egyptian art, which followed the conquest of Alexander. Philæ was called the holy island. To the ancient Egyptian it was the deeply sacred spot of all the earth, what Mecca is to the Moslem, and Calvary to the Christian. It was the resting-place of the god Osiris. And the most solemn oath a man could utter in the Egypt of old was this: I swear by him who sleeps in Philæ. The names of pilgrim tourists of two thousand years ago are cut all over the principal temple. In that respect human nature is not greatly changed, for the same mania possesses the tourist of today.

We have climbed higher on our donkeys and are looking down upon one branch of the first cataract of the Nile. Scores of native black fellows line the banks and throw themselves down thirty or forty feet from the cliff into the whirlpool, to exhibit their fearlessness, and win the traveler's favor and his money. It has taken us the best part of a half day to reach this spot from Assouan, but we shall return to our starting-point in one short, sensational half hour. The cataracts of the Nile are what an American would call rapids. The descent is rather more exciting than dangerous, especially as the natives are very skilful. Twelve Nubian blacks with two Arab steersmen manage each boat, which contains an equal number of passengers. To steer safely between rocks and little

Ancient granite quarries.



ARABIAN SAILBOATS
ON THE NILE.

Philæ, the holy island.

Descent of the cataracts.

NATIVES WORKING
THE SHADOOF.



Rhythm and
Theosophy.

islands, over rapids for six miles, they must row dexterously, and to this end they are controlled by one man, who keeps the time and gives his orders rhythmically, while the blacks chant weirdly as they bend to the oar: "Mohammed, I love you, Mohammed, I love you." The chanting means everything. Not even the deck of a steamer can be scrubbed without the same unity of motion and direction of authority. This may account for the way the great stones were anciently lifted, for as far as the voice can reach, the impulse of human force can be centralized as one pull or one blow by this strange chant. After this unique experience, not unlike that of "shooting the chutes" six miles in length, we tie up to our steamer at the foot of the cataract, and soon our journey down the river is begun — a long journey that might be made by rail without loss; broken for us who remain on board by the companionship of our fellow travelers, whose qualities we are, in some instances, only just beginning to appreciate. Among half a hundred others, we shall never forget two women theosophists from Boston. The theosophist, you know, is a person who is educated in religious things beyond his capacity; and this was the trouble with our Boston acquaintances. Their chief object, as they traveled around the world, was to suck the juices from all religions. At the temple of Luxor, their hands rested on the Colossus of Rameses the Great, and they said to the dragoman, "Joseph, don't speak to us; we are receiving power!" In the avenue leading to the temple of Karnak, they stood for a long time between the feet of a bull Sphinx, and got more power. This mysterious, occult force has, no doubt, by this time reached Boston, and has been appropriately diffused among the faithful.

River life along the
Nile.

From the deck of our steamer, we see much interesting life along the river. Here we pass merchant flatboats with their peculiar two-winged sails. We have opportunity to look into the methods of irrigation, which means so much to the fertility of the river banks. Every year beginning in June, as you know, the Nile fills its bed, then overflows and spreads its freight of fresh, new earth from the Abyssinian mountains over the rich soil to the desert's edge. Then it recedes and sinks again below

the level surface of the land. By mean of canals these waters are conducted to quite remote parts of the valley. But owing to the absence of rain, the crops must be watered continually by artificial means. Hundreds of native workmen are employed to draw the water from the river and raise it to the little canals, which everywhere separate the arable land into brown and green patches. The water is lifted from the river by means of the *shadoof*. It is a rude and ancient apparatus, "a long pole like a well-sweep, with a bucket at one end and a ball of dried mud as a weight at the other." When the river is low, two men stationed near the water's edge fill their goatskin buckets, raise them with their *shadoofs*, and pour the water into a trough near by. Other men above, each with a *shadoof*, again dip and lift, until the top of the embankment is reached. Then, by the network of canals, the water is conducted over the cultivated plain. *Shadoof* work is hard, and a man has to keep on for nine hours out of twenty-four, and receives from ten to fifteen cents a day. Sometimes wells are dug here and there, into which water percolates from the Nile. This water is drawn upward by means of a huge wheel, to the rim of which are suspended earthen pitchers. This wheel is turned by another of rude gearing, to which is attached a yoke of cows or a melancholy buffalo. This arrangement is called a *sakieh*. It is as old as Egypt herself. Its atrocious creaking never ceases by day, and is sometimes heard far into the night. To grease it would be sacrilege. No drop of lubricating fluid ever touched that hoary relic of the past; no, nor ever will till English thrift and brain shall in this as other things point out the better way.

Methods of irrigation.

(To be continued.)

1. What kings and nations stand out prominently in a general view of the history of Egypt?
2. What interesting associations has Alexandria?
3. What is the impression produced by the great hall of Karnak?
4. What special interest have the Hittite inscriptions?
5. What other important inscription relates to Jewish history?
6. What is the Ramesseum?
7. Describe the famous tombs near by.
8. What are the Colossi of Memnon?
9. Where is Assouan, and what importance has it?
10. Describe the Bisharin.
11. How were the obelisks quarried and removed?
12. Describe the Island of Philae.

Review Questions.

1. Who are the Copts?
2. Who was the probable architect of the Great Hall of Karnak?
3. What famous rulers were associated with this building?
4. What king of Egypt is commemorated on the obelisk in Paris?
5. What is a cartouche?
6. From what Egyptian cities were the obelisks in New York and in Paris secured?
7. What cities mentioned in Exodus have come to light within the past twenty years?
8. By whom discovered?
9. What does Pompey's Pillar commemorate?
10. What is a scarab?
11. What is the population of Egypt, and its chief elements?
12. What astronomical legend associated with Alexandria has been preserved through a Roman poem?

Search Questions.

Pyramids and Progress. John Ward. (Eyre & Spottiswoode, 1900.) No one book will give the reader such a clear and intelligent view of Egypt both past and present as this fascinating volume. The author has had unusual access to most reliable sources of information, and has added to these his own personal researches. The book is profusely illustrated. *The Redemption of Egypt.* W. Basil Worsfold. (Longmans, 1899.) Another delightful volume also by a most competent Englishman. The complexities of the Egyptian question of today are clearly set forth, and in connection with these, glimpses of the Egypt of the past, with illustrations by the author, give to the volume the charm of a work of travel combined with the acute observation of a trained historian. *A Thousand Miles up the Nile.* Amelia B. Edwards. (Routledge.) This volume, with another by the same author, *Pharaohs, Fellahs and Explorers*, has already become a classic from the standpoint of the student of ancient Egypt. The results of archaeological effort become a fascinating study when presented by one who was not only a practical archaeologist but a sympathetic interpreter of the spirit of Old Egypt. *Egyptian Archaeology.* G. Maspero. (Putnam's.) And *Ten Years Digging in Egypt.* (1881-1891.) W. M. Flinders Petrie. (Revell.) Give the story of archaeological researches in Egypt by the men who have made the actual discoveries. Both books are illustrated, and, while scholarly, are of a sufficiently popular character to make them intelligible even to the merest novice in Egyptian affairs. *The Cities of Egypt.* Reginald Stuart Poole. (London.) Gives brief accounts of eleven famous cities, Biblical references being taken as the keynote of each subject. *Outlines of Ancient Egyptian History.* Auguste Mariette. (Scribner's.) A compact little volume tracing the history down to the Roman period. *Mummies and Molesms.* Charles Dudley Warner. Egypt as seen by an American traveler whose observations upon nature and human life are always well worth reading. *A History of Architecture.* Hamlin. (Longmans, Green & Co.) Gives a clear account of the great periods of Egyptian architecture.

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CRITICAL STUDIES IN FRENCH LITERATURE.*

II.—MONTAIGNE AND ESSAY WRITING IN FRANCE.

BY FREDERICK M. WARREN.



MICHEL DE MONTAIGNE has come down to us as one of the most picturesque characters in the history of letters. He seems such a contrast with the life of his time. Coming into the world when political and religious prejudices — particularly the latter — were excited to their utmost, and party lines rigidly drawn, he busied himself with neither politics nor religion, in the narrow sense of those words, and persistently refused to take sides with either of the contending factions. This abstention from participating in the passions of the hour was in itself remarkable, but Montaigne went farther. He declined the emoluments of an active and public career. He gave his undivided attention to reading and study, and to better attain this object passed the majority of his years in comparative retirement. We might almost call him a bookworm, were he not a philosopher also. And bookworms and philosophers were little esteemed in the days of Coligny and Catherine de Medici, of the Duke of Guise and Henry IV.

But Montaigne's fondness for books and study was quite as pertinent to the spirit of the Renaissance as the feuds and cruelties of the Huguenots and the League. More pertinent, in fact. For the revival of learning, which had been gathering force ever since the manuscript collections of Petrarch, could hardly have foreseen that in its gift of ancient civilization to the modern world there were hidden the germs of a fierce struggle over the principles of a faith which it itself never knew. The Italian humanists of the fifteenth century even did not anticipate the strife. But it absorbed the northern nations in the sixteenth none the less completely, and in France there were few of Montaigne's contemporaries who were not soldiers before they were students.

Perhaps his moderation or indifference was an inheritance with Montaigne. His father was a devotee of culture, spoke Latin, had ideas on education. His schoolmasters at the College of Guyenne in Bordeaux were eminent scholars, and won over the young boy — he was but six when he came under their tutelage in 1539 — to the delights of ancient literature, Latin poetry particularly. His later professional life as a lawyer attached to the Parliament of Bordeaux, was not undertaken with any great seriousness, for he resigned his functions while still in his thirties. Last of all he made a marriage of reason. Surely such a course in life was not indicative of a strenuous temperament. Nor did the composition of his Essays, his delight and his glory, proceed with any regularity or completeness. Their order and their phraseology change with each edition printed during his lifetime, and annotations in his handwriting, found with the latest copy at his death, gave rise to a new and posthumous publication of the whole work.

It was in a circular room of the tower of the Château de Montaigne, some miles east of Bordeaux, that the Essays were conceived. Montaigne at this time was just turned thirty-eight. He had taken advantage of his succession to the family estate to withdraw from the world of affairs and give himself up entirely to literature. The room he chose for his study was his library, some thousand volumes of Greek and Latin authors and later writers garnishing the walls. These volumes became the occasion of the Essays. For Montaigne seems to have begun his literary work by glossing his favorite books with marginal notes and comments

Bookworm and
philosopher.

Educated in the
classics.

How the Essays
were written.

* No. I., "The Song of Roland," appeared in the October CHAUTAUQUAN.

penciled on the fly-leaves. These comments and notes were afterwards transcribed to a separate manuscript, and represented the first stage in the composition of the Essays. A second stage was to pass from annotating the thoughts of others to meditations on current events, matters which went on around the castle, the daily happenings of a rural existence. The third and final stage shows us the author studying himself, observing his own traits, analyzing his own mind and acts in the light of human experience. In this process he was guided and corrected by the wisdom of antiquity, Plutarch's Lives and Seneca's moral treatises first of all, and by the habits and customs of his fellow countrymen or the inhabitants of other lands. Here we find the perfected *essai*, the completely developed product. It was a new thing in literature. The philosophers of Greece and Rome, to a certain extent Montaigne's models, had discussed human attributes and characteristics, Plato under the title of dialogues, Cicero or Seneca under the head of moral or philosophical treatises. Yet no one of these great thinkers had used himself as a subject of investigation, as a central point around which all his observations might gather. Nor had any of them adopted so peculiar and personal a style. The "essai" of Montaigne is his own creation, whether of form or of substance, and the name he gives it seems to be the first application of the word to literary composition.

The scope and intent of the "essais" are wittily set forth by their author in the preface to the first edition of 1580:

"Here is, O reader, a book written in good faith. It warns you from the beginning that I have proposed to myself no other object in it than a domestic and private one. I have consecrated it to the particular use of my relatives and friends; to the end that having lost me (which they will soon be forced to do) they may find again in it some traits of my temperament and disposition. . . . My defects will appear plainly in it, my imperfections and my naive style, so far as my respect for the public has allowed. For had I dwelt among those nations which we are told still live under the sweet liberty of the first laws of nature, I assure you I would have gladly painted myself entire and wholly naked. Thus, reader, I am myself the matter of my book."

So Montaigne would have us believe that it is an autobiography he is providing for our curiosity, not an autobiography of events, but of traits and sentiments. A glance at the chapters which follow this preface shows, however, that Montaigne does not wish to be taken literally. His "essais" are not confined to himself and his own experiences. They are rather a series of studies of man in general, proceeding from the self-analysis of the author in particular, who acts as the instigator and the chief model. Their titles taken at random furnish a conclusive proof of this opinion: "On Sadness," "Intention, the True Judge of Actions," "Fashions in Dress," "On Sleep," "On the Uncertainty of Our Judgments," "On Odors," "On the Affection of Fathers for Their Children," "On the Post," "On Physiognomy," and the like. Many of the topics are quite trivial. It is the manner of treatment that redeems these. Others, and the greater part, are serious, instructive, stimulating.

The Essays, then, are concerned with the attributes, mental, moral and social, even physical, of men and not of a man. They are prompted by the interest in humanity created by the Greek Renaissance. The writers of the middle ages had treated of mankind, but in its relation to God, in its preparation for a future life. Montaigne breaks with these predecessors. It is man in contact with his fellows, man who has his three score years and ten to live out on this earth, that attracts his observation and appeals to his sympathies. Not that he neglects the consideration of man's immortality and an existence beyond the veil. One of his longest essays dwells on this question. But the novelty of Montaigne, his originality as a modern writer, consists in his discussion of the temporal side of humanity.

Because of his attention to this side, because also of his dislike for exclusive affirmation and absolute conclusions, Montaigne is generally

Various influences.

Studies of man in general.

Prompted by interest in humanity.

Montaigne classed as a skeptic.

classed among the skeptics. His own generation, disciples of Loyola on the one hand or of Calvin on the other, looked upon the breadth of his religious views as merely a form of religious indifference. The uncertain moral of many of the Essays, the "*Que sais-je?*" ("What do I know?"), which might well be Montaigne's device, make him appear to be a champion of a doctrine of doubt. The seventeenth century considered him as such, and in our own time and country Emerson's chapter on this first of essayists in his "*Representative Men*" is entitled "*Montaigne, the Skeptic.*" So it must be that the general trend of his work was toward skepticism. But Montaigne's skepticism is not the irreligion of Voltaire, nor the agnosticism of the nineteenth century. It never scouts divine truths. It does not pretend to disguise the uselessness of human activity unaccompanied by divine assistance. In that notable essay, the "*Apology of Raymond Sebond,*" after admitting man's weakness, the vanity of his life, the uncertainty of his judgments, he sums up in conclusion:

"Man cannot rise above himself and humanity. For he cannot see except with his own eyes, nor grasp except with his own pincers. He will rise if God will extraordinarily lend him His hand. He will rise, abandoning and renouncing his own means and allowing himself to be raised and lifted by means purely celestial. It is for our faith as Christians, not for our virtue as Stoicks, to lay claim to this divine and miraculous metamorphosis."

Ethical ideas.

In keeping with his religious tolerance are Montaigne's ethical ideas. Morals to a certain degree are the product of latitude and longitude. "*The laws of conscience,*" he affirms in his essay "*On Custom,*" "which we say are born in us, are rather begotten by custom. Each one holding in inward veneration the opinions and manners approved of and received around him, cannot neglect them without remorse, nor give himself up to them without applauding himself."

His remarks on politics reveal the same unwillingness to affirm that any one government is the best. Custom again decides the matter. The state we are born to is the one best suited to our needs:

"The peoples nourished by liberty, ruling themselves, consider any other form of state monstrous and contrary to nature. Those who are used to a monarchy do the same."

Nor would he change the laws which are in force, though they might be unjust:

"As that good and great Socrates refused to save his life by disobeying the magistrate, even a very unjust and evil magistrate. For it is the rule of rules, the general law of laws that each one observe the law of the place where he is. . . . There is great doubt whether there can be found so evident a profit in changing an accepted law, whatever it may be, as there is danger in touching it."

One day when at Rouen, at the court of Charles IX., Montaigne saw three "*cannibals*," really South American Indians. After they had been shown the pomp of the king and the beauties of the buildings of the town, they were questioned as to what thing they had seen which most aroused their wonder. They answered, in the first place, that so many large and bearded men should obey a child, and secondly that "they had noticed among us men who were full and gorged with all sorts of things, whose fellows were beggars at their doors, thin with hunger and poverty. And they found it strange that these necessitous men could suffer such injustice and did not seize the others by the throat or set fire to their houses." An unconscious commentary on Montaigne's own theory of government.

Training at school.

One of the interesting chapters of the Essays is the dissertation Montaigne wrote for Diane de Foix "*On the Education of Children.*" His own training had been slightly different from the usual method of his time. His father, wishing to have young Michel draw the greatest amount of profit from the school he was to attend, took measures to have him well prepared on the practical side. He hired a German who was well versed in Latin to take charge of the child, with instructions not to speak any other tongue than the vernacular of ancient Rome. The

household servants were also furnished with Latin words sufficient for the requirements of their service, and, his parents conversing also in Latin, the boy reached the age of six without the least knowledge of his maternal speech. Entering the College of Guyenne at Bordeaux with this advantage (Latin was the daily language of the schools), Montaigne soon lost himself in the delights of Latin literature, Ovid's *Metamorphoses* especially, Virgil, Terence and Plautus. This early intimate acquaintance with some of the great poets of Rome was the foundation for Montaigne's career as a literary man.

While Montaigne's mind was nourished and gratified by the training of the seven years he spent at school, his memory of the discipline and methods of education current at the time was anything but pleasing to him. In his own system, as he plans it for Madame de Foix, violence and force should not be made auxiliaries of mental training. His indictment of the colleges of the day is most severe:

"They are genuine gaols of captive youth. They debauch the young by punishing them before they err. Arrive at the beginning of the classes, and you will hear nothing but cries, and children scourged, and teachers intoxicated by their wrath. What a way to awaken an appetite for their lessons, in these young and tender souls, to lead them to study with a terrible countenance and hands armed with whips. . . . How much more decently decorated their class rooms would be if strewn with flowers and leaves than with the bloody twigs of willows! I would have Joy, Happiness, Flora and the Graces painted there as the philosopher Speusippus did in his school."

The principle of Montaigne would be to make learning attractive. In the case of a young nobleman—and it is for this class alone that he writes his essay—he would have a tutor of taste and tact, who should train the pupil to discern and discriminate. When lessons are assigned, a knowledge of their sense and substance should be required, rather than of their exact expressions. And the knowledge thus gained should be thoroughly digested, tested and applied. "To know by heart is not to know; it is to hold what you have entrusted to the keeping of your memory." It is the critical faculty Montaigne wishes to arouse, and he evidently has no regard for any learning which he cannot use.

One of the best ways of acquiring this kind of education is to go out among men and visit foreign countries; not in order to count the steps on some monument or compare Nero's face on a ruin with his imprint on a medallion, "but to bring back home the disposition of these nations and their manners and to rub and polish our brain against the brain of others." The boy should not be brought up at home, at all events. The fondness of his parents would interfere with his proper physical development. And he should learn to ride horseback, and fence, and harden the body against both heat and cold. His curiosity should be kept on the alert. He should notice what takes place about him and also what happens to the men of whom he reads, "for by means of history he will associate with the great souls of the best centuries." Wide reading and observation give the surer judgment. A frost will not argue God's wrath then, nor a hailstorm a tempest, nor the civil wars of France the end of the world. If the pupil gains a just understanding of things he will not lack words to express them. And the words should be those of his own country. For Montaigne, though bred in Latin, as we have seen, thinks the knowledge of the ancient languages bought at too dear a price. "I would first know my own tongue well, and the language of my neighbors whom I would most likely meet." The chapter concludes:

"There is nothing like attracting the appetite and affection. Otherwise we produce only asses laden with books. We whip into them a pocket full of knowledge to keep, but to do well we should not only lodge knowledge in our house, we should marry her."

Montaigne's Essays gave their author a commanding place in French literature. The variety of the problems they touch upon—and leave unsolved—problems all connected with man and his relations to the world, to his fellow men, to his Maker, excited lasting discussion. He

Proposed system of education.

Make learning attractive.

Travel and observation.

found one immediate disciple in the theologian Pierre Charron, who wrote "On Wisdom," a treatise which carries Montaigne's lack of positive affirmation to the boundaries of skepticism. Charron, in fact, poses a system of doubt, thus revealing the judgment that Montaigne's contemporaries pronounced on the animus of his work. The seventeenth century sees its great minds all occupied with Montaigne. Descartes, the philosopher, studies man as a thinking being, and postulates the methodical principle of doubt. Pascal, the evangelist, exhorts man, the sinner, to seek redemption. He is lost if he remains indifferent to the salvation of his soul. La Rochefoucauld, the pessimist, repeats in maxim after maxim that man is fundamentally selfish, seeking ever his own interest. Bossuet, the pulpit orator and defender of the faith, points out to his hearers the unique efficacy of divine grace. La Bruyère, the moralist, paints man as he goes his way through the world, seeking pleasure or his own aggrandizement. None of these authors, to be sure, used Montaigne's literary form in their study of man. That combination of diary, note, autobiography and commentary of the ancients, was too subtle, varied or elusive for their simple purpose. Only Pascal's "Pensées" bear any resemblance to the style of the "Essais."

Other essay forms in France.

Indeed the form of what we today call essays seems to be derived more from the ancients than from Montaigne, from his favorite Seneca or perhaps Cicero. This form was made classical in France by Jean Louis Balzac, the creator of French epistolary style. Between the years 1631 and 1658 several political and moral treatises appeared from Balzac's pen, all couched in full, measured and well-balanced periods, establishing the kind of prose which received in France the title of "academic." In the last part of the century Fénelon wrote essays in the modern sense, on education, literature, morals and government. In the eighteenth century the essay was much in vogue. Nearly all the prominent writers of France cultivated it, Voltaire, Rousseau, Montesquieu, Rollin, the writer on education, Vauvenargues, the moralist, and many minor authors of a philosophical or satirical bent. The Encyclopedia, projected by Diderot on the model of Chambers's, drew for its articles on the talent of the nation, encouraging and instigating essays of every nature.

Changes in style

The nineteenth century has perhaps been less prolific in the composition of this kind of prose writing. As science extended its sway more and more over literature the graceful, half frivolous, half sober essay developed more and more into a serious, learned treatise, drawing on the results of investigation and furnishing documentary evidence. In other words, from a subjective style of writing the essay became more and more objective. But the subjective kind still lives, and when literature frees itself once again from the rule of science this kind may enjoy a new renaissance. The "essai" of Montaigne, however, with its variety and discursiveness, its personal analysis and familiar lore, can hardly have a direct descendant. Montaigne's way of thinking was peculiar to himself, and his method of expressing his thought remains unique.



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THE INNER LIFE OF PASCAL.*

¤ ¤ BY NAPHTALI LUCCOCK. ¤ ¤

HE province of Auvergne has been called the Boeotia of France; yet out of that province came one of the most brilliant writers of French literature. The "Provincial Letters" and the "Thoughts" of Blaise Pascal take rank with the great Greek masterpieces, and have passed into the literature of the world. "The philosophy of style is the economy of attention," says Herbert Spencer; while Walter Pater declares "expressiveness to be the essence of good style." Tried by either test, Pascal must be esteemed a master. He always commands what Arnold calls the inevitable word, expressing himself with precision, force and brevity. In the "beauty born" of simplicity and truthfulness he is unsurpassed.

Pascal's rank as an author.

French prose, it is well understood, is the despair of translators. It is not possible to find full equivalents in words, as one may in coins. Certain qualities are elusive. Mendelssohn would pin down butterflies until they died, that he might better study the colors on their wings; but as Goethe observed, the most brilliant effects disappeared as life vanished. It is so with translation: the accent of individuality, and a certain rare distinction of phrase, are lost in the process. The difficulty is all the greater in the case of a writer like Pascal, much of whose work was left in a fragmentary form. Still, "deep answers unto deep," and Pascal the investigator, the doubter, the thinker, the believer, is felt and understood to a good degree in whatever tongue he is made to speak. Like Dante, Pascal holds a unique place in the life and literature of his people; and like the noble Florentine, is crowned in other lands as a strenuous leader in the way of high endeavor.

Translation of French prose.

Blaise Pascal was born at Clermont-Ferrand in Auvergne in 1623. He sprang from a well-known legal family, many members of which had held lucrative and responsible positions. His mother died when he was eight years old, and his father, an excellent scholar and an able mathematician, determined to take upon himself the whole charge of his son's education. His principal maxim in the conduct of his son's education was always to let him feel himself superior to his task; and so rigid was the father's observance that he would not allow Pascal to commence the Latin language till he was twelve years of age. For the same reason, he endeavored to defer for some time the study of mathematics. Pascal was, however, a precocious youth and could not be restrained in his passionate pursuit of knowledge. As soon as he was able to speak he displayed marks of extraordinary capacity, particularly by the questions he asked concerning the nature of things, and his reasonings upon them.

Early life and education.

Before he was twelve years of age he began to make investigations and discoveries for himself. Having remarked one day at table the sound produced by a person accidentally striking an earthenware plate with a knife, and that the vibrations were immediately stopped by putting his hand on the plate, he made a number of experiments on sound and wrote a correct and ingenious treatise on the subject. He discovered the principles of geometry for himself. One day he asked his father what geometry was. His father replied, "It is a science which teaches the method of making exact figures, and of finding out the proportions they bear to each other." With this hint the boy began the forbidden study in secret, and progressed in his own investigations, totally unassisted, from the most simple definitions in geometry to Euclid's thirty-second proposition. When he was

An original investigator.

* This is the second CHAUTAUQUAN study of the Inner Life of Historic Figures in France and Greece. Fénelon, by Chas. M. Stuart, appeared in October.

PASCAL.
From the original
picture by Philippe
de Champagne, in
the possession of
M. Lenoir, at Paris.



fifteen his studies on conic sections were thought worthy to be read before the most scientific men of Paris.

Intellectual and
religious influences.

Without doubt, Pascal was largely influenced by his father in his intellectual and religious life. Etienne Pascal being himself an admirable scholar and intimate with some of the most celebrated men of science and letters of that time in France, was very ambitious for his son and took extraordinary care with him. He, to a good degree, formed his tastes, guided and restrained in a wholesome way his mental activity, established him in sound methods of study, and by inquiries and stimulating hints put him on lines of fruitful investigation. He continually held him to the highest standards of thoroughness and accuracy, and withal, firmly grounded him in the Christian faith.

Advantages of
private education.

Private education has in some instances great advantages. It insures concentration of effort and specific training of faculty to a rare degree. But it also has its disadvantages. It is apt to be too narrow; particular tastes are allowed undue influence, and frequently the personality of the teacher becomes too dominant and imposing, preventing the full and harmonious development of the student's powers and individuality. Pascal and John Stuart Mill are conspicuous examples of the strength and weakness of private training. They became intellectual athletes, but with certain elements of personality almost wholly undeveloped. They lacked the common touch which is only acquired by free and natural social contact. The isolated life is not sufficiently nourished. "Man shall not live by bread alone," nor by logic, nor by any one thing. Pascal's health was permanently injured by too great application to favorite studies. His father, according to the superstitions of the time, thought his son's health arose from witchcraft, and employed the old woman who was supposed to have caused the malady to remove it, by herbs culled before

sunrise, and the expiatory death of a cat. The charm failed to work, and Pascal was an invalid to the end of his life. Indeed, some of his best work was done when he was struggling day by day against the steady inroads of painful and incurable disease. It is much to be regretted that the father did not spare the cat and allow the boy more play.

However, the elder Pascal, unlike the elder Mill, did not neglect the religious training of his son. John Stuart Mill once said of Frederick Denison Maurice, "There are more brains wasted in Maurice than in any man I ever met." In so saying he revealed his own limitations, showing the narrow hut of his intellectual training and the small chink through which he looked out on life. On the other hand, Etienne Pascal's deepest conviction was that whatever is an object of faith is not an object of mere reason. Much less can it be subject to reason. This conviction he so firmly fixed in the mind of his brilliant son that he was never in the least shaken by the objections or the ridicule of the free-thinkers of his time. It was through parental influence that Blaise Pascal was led to distinguish perhaps more clearly than any other writer between the laws of faith and those of reason.

A narrow escape from sudden death on the bridge at Neuilly, in 1654, exercised a decisive influence upon him. He considered the event a warning to him to break off every idea of human alliances, to renounce all pleasure and superfluity, and to live for God alone. From this time he associated himself with the Port Royalists, one of the famous religious organizations of France, and gave himself wholly to the practise of devotion, self-denial and charity.

His venture into authorship came about incidentally. For that matter, however, many important events of history have occurred incidentally. Columbus set sail for India and incidentally discovered America. Pascal wrote a few letters in defense of his friends and incidentally composed one of the masterpieces of French literature. The circumstances were these:

In the controversy that prevailed at that time between the Jansenists and the Jesuits, concerning the doctrines of grace, somewhat similar to that which prevailed later in Protestantism between Calvinists and Arminians, Pascal was allied with the Jansenists. They were so named on account of Bishop Jansen, a leader of the party, over whose work on St. Augustine the contention arose. The Jesuits were strong enough to have the work condemned by the pope, and to have Arnauld, who published a letter in defense of the book, expelled from the theological faculty of the Sorbonne. It was during the agitation of this affair that Pascal was induced to take up the pen in his friends' defense.

On June 23, 1656, under the fictitious name of Louis de Montalte, he published the first of the "Letters of a Provincial to one of his Friends." In it he ridicules the assemblies held on that occasion with a poignancy of wit and eloquence of which the French language at that time had furnished no example. In the first six letters the Provincial writes an account to his friend of the visits he has made to various persons, both among Jansenists and the Jesuits, in order to find out the nature of the dispute, and the meaning of the terms employed. The absurdity of several of these, the injustice of the censure, and the conformity of Arnauld's sentiments with scripture and the Fathers, and above all, the duplicity of the Jesuitic party, are admirably exposed. In the next six letters he lays open the false morality of the Jesuits by the recital of an interview with one of their casuists, who teaches him the maxims and opinions of their most approved writers, in their own words, which he is represented as hearing with astonishment. The remarks he is represented as making in the course of the conversation, and his additional observations to his friend, contain a complete development of their iniquity, with keenest satire, in language at once elegant, correct and intelligible to every capacity. In these letters Pascal formed his true style, and took rank at

Paternal religious training.

Venture into authorship.

Doctrinal controversies.

"Letters of a Provincial."

once among the great French writers. Voltaire has remarked that the finest comedies of Molière have no more point than the former of the Provincial Letters, nor the best discourses of Bossuet more sublimity than the latter.

Effect of the letters.

The Jesuits were in dismay over the letters. The scale of feeling was turned completely against them. They wrote, they preached, they raved, they tried to laugh, to threaten, to scorn, but it was all in vain. The author being unknown, could neither be cited before the pope nor be expelled from the Sorbonne. The replies, ill-written and full of gall, were not read, while everybody knew the Provincial Letters by heart. The satire, eloquence and pleasantry of the letters moved the indignation of all Europe against the Jesuits. They were accurate in information, relentless in logic, and merciless in irony. The chancellor of France, on reading the first of them, had a fit and was bled seven times.

Literary influence

The literary influence of the Provincial Letters was quite as great and more permanent than the theological. The French language was then in process of formation, and the Provincial Letters became at once a standard of correct taste, a perpetual witness to the essential elements of good style, purity of language, simplicity, directness and grace of expression. The master principles of Pascal's method are two — sincerity and accuracy. The first duty of the writer, he holds, is singleness of aim; the second, the exact agreement of word and meaning. Thus words become living things, the sure pathway of communication between souls, whose values are known and understood. Thus "style is of the man," not something flung about him from without, like the robes of Solomon, but something springing from the life within, like the beauty of the lily, and inseparable from it. This vital quality abides in Pascal's words; not one of them is obsolete to this day. What Emerson says of Montaigne may be even more truly said of Pascal. "His words are vascular,—if you cut them they will bleed."

**Pascal's
"Thoughts."**

It was the purpose of Pascal to write an Apology for Christianity, and in the closing years of his life he noted down thoughts to be used in such a treatise. But like David, who dreamed of the temple, he was not allowed to work out the plan. The message, however, which Nathan carried to the king would apply to him: "Thou didst well that it was in thine heart," for his thoughts, isolated, fragmentary and detached as they were found, have been preserved, and like the cedar, the marble and the gold which David gathered, have been utilized by other builders. The "Thoughts" of Pascal are among the treasures of literature. They constitute, as Milton's fine phrase puts it, "the precious life blood of a master spirit." They sound the depths of human experience; they penetrate what seems hopelessly dark; they summarize what seems hopelessly obscure; they break the tyranny of time and sense and set us in great horizons. They enlighten, stimulate and fortify the soul. They carry with them the atmosphere of eternity.

In his youth, Pascal, at the summit of Puy-de-Dôme, experimented on the weight of the invisible air, proving it, by its effects, to be all around us. Later, at Port Royal, he did something of the same kind in the spiritual order, by a demonstration of the other invisible world, all about us, with its mighty forces, its movements, its attractions, its repulsions, the spiritual world unseen, yet real. One may hold a sea-shell to the ear and imagine he hears the thunder of the ocean, but in this book of isolated thoughts, one can hear the voice of a mightier deep than that which rolls around the earth. The cries of a human heart, perplexed, baffled, in the agony of mystery and doubt, are there. The Thoughts are the utterance of a soul in titanic struggle. It is as though he felt beneath the green fields of his native Auvergne the throbbing of volcanic fires.

**"Thoughts" a
spiritual utterance.**

Pascal's "Thoughts," next to the Psalms, are the best interpreters of some of our darkest moods. Our moods are many. The heart is "a harp

of a thousand strings," and only in the Psalms is the whole gamut of human experience swept. The twenty-third Psalm is the Psalm of the children, the Psalm of the women, the Psalm of good men, the Psalm of all of us when we are serene and untroubled. But the seventy-third Psalm is the thinkers' Psalm, the Psalm of the struggle and of the scarred veteran. "My feet were almost gone; my steps had well-nigh slipped." In the "Thoughts," as in the seventy-third Psalm, we hear the agonizing note of conflict and then the clear note of victory.

Some have thought Pascal a skeptic. Even Victor Cousin intimates as Pascal not a skeptic. much. Nothing can be farther from the truth. He was a brave thinker who stated the doubts that shake the soul, sometimes with startling frankness, yet who dared to face them to the end. Job, with all his bitter wailing and explosive speech, was a true believer and nearer to God than the smooth orators who vexed his soul with ethical commonplaces. We must not mistake the shock of battle for total overthrow. Pascal fought his way upward from an inherited and traditional faith to a conquered faith. And a conquered faith is the only one that can be held at the center of every crisis, and to the end. Inherited faith, traditional faith, is apt to be knocked out of one in the stress and contradiction of human life, and unless one conquers faith for himself, in the face of mystery and doubt, he will never know the peace of spiritual victory. Just this Pascal did, and in his "Thoughts" we have some record of the process.

He always carried about with him his confession of faith, sewed into a fold of his waistcoat. From that confession we quote these significant words:

"God of Abraham, God of Isaac, God of Jacob,
Not of philosophers and of the wise.
God of Jesus Christ.
He can be found only in the way taught in the Gospel.
He maintains himself in me only in the way taught in the Gospel.
Renunciation total and sweet."

Jesus Christ teaches us that love is the fulfilment of the law, the highest achievement of human life; St. John, after a stormy life, makes love the theme of his last epistles; St. Paul also, in one of the noblest hymns of the ages, celebrates the superiority of this gift; and next to these Blaise Pascal has given the best expression to the supremacy of love, an extract from which may be given:

"All bodies, the firmament, the stars, the earth and the kingdoms thereof, are not comparable to the lowest mind, for mind knows all these and itself; the body nothing."

"All bodies together and all minds together, and all they can effect, are not worth the least motion of charity. This is of an order infinitely more exalted."

This Amiel happily summarizes when he says of another: "He has not passed from the order of knowledge to the order of charity."

There is no truer record of spiritual conflict and spiritual triumph than that given in the "Thoughts" of Blaise Pascal. He takes high rank as scientist, philosopher, author, yet a higher honor is his; for along with *à Kempis*, *De Sales* and *Fénelon*, he will always be cherished as one of the noblest companions of the devout life.

*End of
Required Reading.*



"*Provincial Letters.*" Translated with introduction and notes by McCrie. With a life of Pascal, essay and biographical note edited by O. W. Wight. Houghton, Mifflin & Company. Boston. "*Thoughts and Letters.*" Translated by O. W. Wight. With introductory notice and articles from all the commentators. Houghton, Mifflin & Company. "*Thoughts.*" Translated by C. K. Paul. Bohn Library edition. The Macmillan Company. New York. "*Thoughts.*" Translated by Lear. Longmans, Green & Company. New York. Magazine articles: "*Blaise Pascal*," with three portraits. *Open Court*. October, 1898. "*Blaise Pascal.*" By W. Pater. *Contemporary Review*. Vol. 67, p. 168. "*Pascal and His Philosophy.*" *Fortnightly Review*. July, 1897. Same article in *Littell's Living Age*. August 21, 1897.

Bibliography.



COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

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J. M. GIBSON, D. D.

WM. C. WILKINSON, D. D.
EDWARD EVERETT HALE, D. D.
JAMES H. CARLISLE, LL. D.
MISS KATE F. KIMBALL, Executive Secretary.

THE CLASS OF 1901.

THE C. L. S. C. Class of 1901 is now the Senior Class, and is already looking forward to its Recognition Day a year hence. The members of the class at Chautauqua this summer were an enthusiastic company and began to set their house in order for the guests to be expected next year. The "house" is their room in Alumni Hall, which they share with the Class of '93. The room has received various gifts in the way of furnishings and promises to be a cozy spot in the years to come. As each class pays a certain sum for the privilege of a permanent abiding place in Alumni Hall, 1901 is anxious to have all funds well in hand before next summer, with a snug little surplus to expend upon the class banner. The class will soon issue a letter to the members, and all interested are invited to drop a line to the president, Dr. W. S. Bainbridge, 34 Gramercy Park, New York City.



HALL OF THE TENNIS COURT AT VERSAILLES.

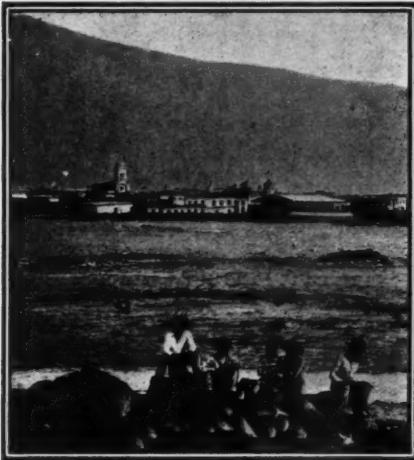
The new plan of "recognized reading," announced for the first time last year, has been received with much favor. It has encouraged the reading of current magazine articles, editorials and books relating to the subjects of the year's study, and these have been peculiarly educative to the student because of his background of philosophic study which they help to illuminate. The same plan will be continued this year and a blank for report furnished to every active member. Special attention must, however, be called to the fact that *only reading which bears upon the required subjects for the year* can be so recognized. Miscellaneous reading on other subjects, however valuable, does not come under the provisions of this seal.

Also the reports of articles in a single periodical, or even in two or three, can hardly fulfil the conditions prescribed for *both* magazine and newspaper reading. In the case of graduates who are taking special courses, all work related to the courses which they are studying will of course be recognized. A form for report is sent out with the C. L. S. C. membership book. Any graduate taking a special course and not using the membership book can secure the blank by applying for it.

In almost any collection of French views one is likely to come across pictures of the palace of Versailles or the pleasure gardens of royalty in that famous suburb. But the building of all others, the sight of which stirs the heart of Frenchman and Anglo-Saxon alike, is the plain structure whose portrait we give above, the "Independence Hall" and the "Runnymede" of France.

The new specialized supplementary courses for graduates and undergraduates in connec-

tion with the studies for this year will be found on one of the advertising pages of this number of the magazine. Particular



VIEW OF IQUIQUE, CHILE.

attention is called to this announcement, as the plan embodies some new features, the use of optional books, recognized reading, etc., in which graduates especially will be interested. The new course on Russia is also announced.

THE CIRCLE AT IQUIQUE, CHILE.

On the west coast of South America, under the shadow of the Andes mountains, is the flourishing Chautauqua circle of Iquique, Chile. The following letter from the secretary gives an interesting picture of this company of Chautauquans who have the sympathy and best wishes of their North American comrades. The illustration shows the harbor, town and imposing background of the great mountain range.

IQUIQUE, May 13, 1900.

To the Editor of the Round Table:

Mr. John L. Reeder, who is at present residing in Concepcion, has been good enough to forward us your letter dated 18th January, asking for some information regarding our Chautauqua circle in Iquique.

Our circle is named after a missionary teacher, Mr. J. F. Roberts, who died of typhoid fever contracted just a short time after his arrival in Iquique from the States, where he had belonged to the Chautauqua circle, and I understand that he was the first person to propose the idea of starting a circle in Iquique.

We have at present fifteen members who meet every fortnight in the parlor of the English College. We expect to have our number increased very shortly.

Mrs. Emma K. Winans, of the Iquique English College, has been our president ever since the circle was started.

I can assure you that all the members have been greatly benefited by the studies of the circle and are unanimous in expressing their desire to continue the course in the future.

Yours sincerely,

THOS. O'CONNOR, Sec. Roberts C. L. S. C.

"From East to West the circling word has passed,
Till East is West beside our land-locked blue;
From East to West the tested chain holds fast,
The well-forged link rings true!"—*Kipling*.

Straight across the whole stretch of the wide Pacific, are the opposite neighbors of the circle at Iquique, two readers in New South Wales, two hundred and fifty miles from the sea and fifty miles from the railroad. These two Chautauquans, Mrs. Maria Traill and her daughter, Constance, are members of the Class of 1902. Their picturesque home, shown in the accompanying illustration, is in the heart of the Australian bush and is known as the Llangollen Sheep Station. Mrs. Traill writes: "The photograph gives no idea of the exquisite mountain scenery, resembling that of Llangollen in Wales. We visit all the lonely women in the bush, riding on horseback to see them. I am a member of the Ministering Children's League, under the Countess of Meath." Four miles distant from their home is the little village of Cassilis, numbering a hundred people. Its modest church, named for St. Columba, recalls that stout soul who centuries ago carried the gospel from Ireland to Scotland, and whose influence is still marching on. The Class of 1902 has no



HOMESTEAD AT LLANGOLLEN, NEW SOUTH WALES.

more loyal exponents of its motto, "Not for self but for all," than these two lone readers in the far southern hemisphere.



THE C. L. S. C. DIPLOMA.

Pyramids are useful for other purposes than tombs. According to the poet Longfellow, they

"Are but gigantic flights of stairs."

That is the reason why the shadowy background of the C. L. S. C. diploma represents not the pyramid of old Egypt with its smooth sides pointing skyward, while giving no hint as to how the higher altitudes were to be reached; but the pyramid of today, shorn of its cold exterior and sympathetically alluring the modern traveler from step to step till the "vision splendid" lies before him. Like the pyramid, the C. L. S. C. diploma represents achievement; but even that is already the buried past, and as a matter of fact the unrecorded future is what this sheet of parchment chiefly emphasizes. Note the various outlines of star, shield, Maltese cross and other devices which adorn the

base and steps of the pyramid. These are to hold the seals which recognize the work aside from the four years' reading. At the base of the diploma, in the middle spaces, are usually placed the white seals given only for filling out memoranda, and so significant of much thoughtful work. The other spaces are for the seals awarded for the reading of special courses, and as there are a large number of these, a student can cover his whole diploma and yet not get beyond the guidance of his *alma mater*. As the

seals are awarded, the graduate advances into the various higher orders. When he has four seals of any color, though they usually happen to be white, he enters the

Order of the White Seal. In recognition of this fact a large white seal is sent him and placed over the monogram O. W. S. These large seals, however, do not count in passing from one order to another. Seven seals admit him to the League of the Round



FACSIMILE SEALS—L. R. T., WHITE SEAL, O. W. S.

Table, represented by a dark green seal placed upon the L. R. T. monogram. The Guild of the Seven Seals, the highest order, includes all who have fourteen or more seals (that is, seven in addition to the seven of the League). The three large monogram spaces upon the diploma thus covered leave a fourth which will probably hold a seal to be arranged for, representing the highest order of all, that of forty-nine seals.

OUTLINE OF EGYPTIAN HISTORY.

The following brief outline of Egyptian history may be of service to students of the Reading Journey, who will find it an interesting exercise to fill in the names of kings belonging to each period, with their respective dynasties, as they are met in the study of the monuments. The chronological periods are those given by Auguste Mariette:

I. THE ANCIENT EMPIRE (5000?–3000 B. C.), comprising the first ten dynasties, with Memphis as the capital. Cheops, the builder of the Great Pyramid, was a king of the Fourth Dynasty.

II. THE MIDDLE EMPIRE or FIRST THEBAN MONARCHY (3000–2100 B. C.), comprising the eleventh, twelfth and thirteenth dynasties reigning at Thebes. Amen-em-hat III. of the twelfth dynasty was the creator of the great reservoir of Lake Moeris. Little is known of the events of the dynasties following the thirteenth and through the seventeenth. At this time through a period of four or five hundred years the country was in the hands of an invading race, the Hyksos or Shepherd Kings. Joseph's sojourn in Egypt was probably under one of these Semite Hyksos Kings.

III. THE NEW EMPIRE. (a) The Second Theban Monarchy (1700?–1000 B. C.), comprising the eighteenth to twentieth dynasties inclusive. It was the great period of Egyptian history. Among the famous rulers of this period are Queen Hatasu, Seti I. and Rameses II. Merenptah, the son of the latter, was the Pharaoh of the Exodus.

(b) The Decadence or Saïtic Period (1000–334 B. C.), comprising the dynasties twenty-one to thirty-one (Saïtic, Bubastid, Ethiopic, etc.), reigning at Sais, Tanis and Bubastis, and the Persian conquest.

IV. THE GREEK, ROMAN AND BYZANTINE PERIODS (334 B. C. to 640 A. D.).

V. THE MOHAMMEDAN PERIOD (640–1900).

THE C. L. S. C. MEMBERSHIP BOOK.

The membership book is a kind of C. L. S. C. passport. No one can dispute your standing as a Chautauquan when you are once possessed of the yearly "memoranda." Most of us enjoy the intellectual exercise of a puzzle, and the questions on the memoranda, while not intended to mystify, offer a chance to exercise at least two of our intellectual faculties. We must get clearly in

our minds what we think is the best answer to the question, and we must also write that answer so that it will be clear to everybody else. The memoranda questions might be made a very entertaining feature of the circle program by selecting for a given meeting four questions, each member bringing the answers written out. These could be read aloud and their clearness and pointedness discussed, then submitted to three judges to decide as to the best. Such a plan would give a chance to study the uses of words as well as the soundness of the ideas. To show the possible variety, we give three answers selected from last year's papers. The question was, Why has socialism gained such a strong hold in this and other countries? Here are the three answers:

Membership Book

of the

C + L + S + C

French-Greek year

1900-1901



THE RIPLEY OF SOCRATES.

This from that and never when Athens had deserved to the death.
When Crito brought presents of freedom "Valid
for all time" to Socrates, he said: "I
Dost remember the wild Carians? For they
left the hills or the sea?"
How can I, who have never seen the hills, or
the sea?—Socrates said.
"If any earnest Socrates, they answer, 'we have but
the hills or the sea!'"
He who has not seen the hills or the sea
has not seen the world.
They words are but uttered without import—I hear
and see them, the voice of the Law is to me
And, know then, the voice of the Law is to me
in the State of the God!"

—Socrates

These words that are taught me, and whence
since hearken not qualified.
A man has stood forth without fear—has chosen
the dark, deep dungeon—
Has chosen the dark, deep dungeon—
And, know then, the voice of the Law is to me
in the State of the God!"

—Socrates

1. Democratic ideas. Political self-consciousness. Awakening of public conscience. Inadequacy of present social order. (Member of Class of 1902.)

2. On account of the great wealth of some and so many trusts and monopolies which show too great a contrast between rich and poor. (Class of 1903.)

3. The industrial revolution through inventions has changed the conditions of mechanics and workingmen. Capital works mostly in the interest of the capitalist. The revolution is cosmopolitan, at least in civilized countries, hence socialism has speedily gone to all lands. (Class of 1903.)

In addition to the memoranda, the membership book includes various helps, including a condensed outline of French history from the earliest times. This will be found very useful for reference when events preceding the Revolution are alluded to in the required reading, and will enable members also to refresh their memories occasionally by taking a bird's-eye view of the whole-subject. Even those who are quite unfamiliar with the history of France will find the outline so full as to give a very clear and connected idea of the growth of the nation.

Brief outlines of French literature and of Greek history and literature also present these subjects in compact form, helping the student to see every part of the subject studied in its relation to the whole.

RINGING OF THE BRYANT BELL.

The accompanying illustration shows the members of the "A. M. Martin" Circle of Chautauqua, New York, preparing to recuperate after the labor of ringing the Bryant Bell on the 1st of October. The occasion is always a festal one, and nature usually does her share. This year was no exception, and "the winds were whispering to the trees" as thirty or more members marched down the hill from their rendezvous



at the library to be joined by others at the pier. When the clock struck the first note of twelve, fifty pairs of hands seized the long bell-rope and pulled vigorously till "the hilltops caught the strain" and the echoes scattered far and wide to begin their world-round journey. A letter of greeting from Mr. A. M. Martin, for whom the circle was named, was read and then the members were photographed by Miss Daniels for THE CHAUTAUQUAN. The circle possesses a fine reference library, and as its membership is large and its talents varied, a winter of more than ordinary interest is anticipated.



C. L. S. C. GRADUATES AND THE S. H. G.

Every college bases its prosperity in some degree upon the enthusiasm of its graduates. A Yale alumnus who cherishes the traditions of his *alma mater* and who organizes a Yale club in his own town, is likely to find his sons traveling the same road and adding their strength to the institution which has meant so much to him. Mt. Holyoke Seminary has been an inspiring influence throughout the world because its graduates believed in its ideals and persuaded others to adopt them.

The Chautauqua Society of the Hall in the Grove, the alumni association of the C. L.

S. C., is eighteen years old. The seventeen hundred graduates of the Class of 1882 were its charter members, and now the society numbers more than forty thousand. The loyalty of these graduates to their *alma mater* is shown in many ways; by attendance at Chautauqua and enthusiastic coöperation in all of its activities; by the decennial gifts of each class as it reaches its tenth year, but more especially by their influence in extending the work of the C. L. S. C. in their own communities. To make the local work more effective a local S. H. G. should be formed in every town where there are half a dozen graduates. The number of these associations is steadily growing, and the following "constitution" will help those who are organizing. If you are a C. L. S. C. graduate and are not connected with an S. H. G., think over the following plan and see if you can't start a society. No educational institution in the country could show a greater number of local alumni organizations than the C. L. S. C. if every town where there are a half dozen graduates formed one. Such a society need not interfere with circle work, for the maximum number of meetings required is two each year. We hope for reports of widespread efforts in this direction.

CONSTITUTION FOR THE SOCIETY OF THE HALL IN THE GROVE.

1. Name. This organization shall be known as the C. L. S. C. Society of the Hall in the Grove.

2. Object. Its object shall be to unite all C. L. S. C. graduates in a permanent organization, which shall take a general oversight of the Chautauqua work in the community, encouraging graduates to continue habits of systematic study, aiding in the establishment of new circles and, wherever practicable, extending its influence into outlying communities. Much can be done by such an organization in lending books to isolated readers in the surrounding country, cultivating the practise of occasionally visiting circles in adjacent towns and building up a strong influence in the county.

3. Membership. Only persons holding the diploma of the Chautauqua Literary and Scientific Circle shall be eligible to membership in this society.

4. Dues. The question of dues shall be left to the discretion of each organization.

5. Officers. The officers shall be a president, vice-president, secretary and treasurer. It shall be the duty of the secretary of the society to report at least twice a year to the Chautauqua Assembly, Cleveland, Ohio, giving the names of the officers of the society and a statement of the work accomplished, with any suggestions which the experience of the society may lead them to offer.

6. Representation at Chautauqua. The society shall be entitled to representation on Rallying Day at Chautauqua. If its membership exceeds twenty-five, it will be entitled to two delegates; if it exceeds fifty, to three. Each delegate will be provided with a pass to the assembly grounds for the entire season.

7. Meetings. The society shall hold at least two

meetings each year. One of these shall be of a social character, at which C. L. S. C. graduates shall be welcomed into its fellowship. One meeting shall also be devoted to the consideration of plans for the extension of Chautauqua work in the community. It is desirable that the S. H. G. keep in close connection with the undergraduate circles, encouraging them in their work, leading them to cultivate fixed habits of study and inspiring them to become graduates of the C. L. S. C.

OUTLINE OF READING AND PROGRAMS.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Sunday after first

Tuesday.

ST. PAUL'S DAY—August, second Saturday after first

Tuesday.

RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING.

October 29—November 5—

In THE CHAUTAUQUAN: The Rivalry of Nations. Chap. 5. The New Germany.

Required Book: The French Revolution. Part II., Chap. 6.

November 5—12—

In THE CHAUTAUQUAN: The Rivalry of Nations. Chap. 6. United Italy. A Reading Journey in the Orient.

Required Book: The French Revolution. Part II., Chaps. 7 and 8.

November 12—19—

In THE CHAUTAUQUAN: The Rivalry of Nations. Chap. 7. The Dual Monarchy. The Inner Life of Pascal.

Required Book: The French Revolution. Part III., Chaps. 9, 10 and 11.

November 19—26—

In THE CHAUTAUQUAN: The Rivalry of Nations. Chap. 8. The Empire of the Tsars. Critical Studies in French Literature: Montaigne and Essay Writing in France.

Required Book: The French Revolution. Part III., Chaps. 12 and 13.

November 26—December 3—

In THE CHAUTAUQUAN: The Rivalry of Nations. Chap. 9. The Eastern Question Reopened.

Required Book: The French Revolution. Part III., Chap. 14.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

The following programs are suggestive only. Circles will of course vary them according to their opportunities. Some will find it desirable to give considerable time to review of the lesson; others will prefer to do that work at home and use the circle meeting to bring out additional points of view. THE CHAUTAUQUAN for September contained a number of important articles, among them "German and Russian Experiments in Cosmopolitan Education," "A New Philosophy of Fashion," etc. *The International Monthly*, published by the Macmillan Company, contains in the September and October numbers two very interesting articles on "The Expansion of Russia," by Rambaud, the distinguished French historian; and *Scribner's Magazine*, a series by Henry Norman on "Russia of Today." Where subjects for debate or discussion are given without references, readers will find by consulting Poole's Index at any library, magazine articles bearing upon the question. The nine articles on "A Reading Journey Through France" which appeared in THE CHAUTAUQUAN last year have been bound in pamphlet form with the programs, search and review questions and bibliographies, and will be furnished for a fee of seventy-five cents. The articles were fully illustrated and will be of interest in connection with the French Revolution. Students wishing a map of Paris are reminded that an excellent one can be secured through the Chautauqua Office, for twenty-five cents.

NOVEMBER 5—12—

1. Roll-call: Items selected from Highways and Byways. (To avoid repetition a number might be given to each member and the paragraph selected could be the one to correspond, taking the paragraphs in order.)
2. The lesson on "The French Revolution" summed up by the leader in a brief review; or by successive members, each being assigned a section to review in a condensed form.
3. Character Studies: Madame Roland. Marie An-

toinette. Necker. (These should be ten-minute papers, not biographical, but character studies illustrated by incidents. See "Madame Roland," Ida M. Tarbell. "Life of Marie Antoinette." Saint-Amand.)

4. Song: The Italian National Hymn. (See September CHAUTAUQUAN for words. The music can be found in school singing books or in collections of national songs.)
5. Character Studies: Victor Emmanuel. Garibaldi. (See "Makers of Modern Italy," Marriott.)

6. Reading: "The Forced Recruit. Solferino. 1859." Mrs. Browning.
7. Discussion: Which is better, a monarchy or a republic, for a people not trained to self-government?

NOVEMBER 12-19 —

1. Roll-call: Quotations from Pascal. (Given orally, not read.)
2. Lessons of the French Revolution: Each member should be prepared to give three facts from the lesson for the week, which seem to him most impressive and give reason for his choice. The chapters should be assigned so that some members may report on each chapter.
3. Character Study: Marat. (See references in Mathew's "French Revolution,") or Book Review of Dumas's "The Taking of the Bastille."
4. Reading: Selections from Carlyle's "French Revolution." Book IV., Chap. 4; Book V., Chaps. 1 and 2.
5. Summary of chapter on "The Dual Monarchy." By a professor or specialist in history.
6. Paper: Louis Kossuth. (See "Kossuth and Hungarian Nationality." THE CHAUTAUQUAN for October, 1894. "Kossuth's Predictions." North American Review, May, 1894. Review of Reviews, May, 1894, for full account of his life.)
7. Reading: "Kossuth." James Russell Lowell.
8. Debate: Resolved, That the establishment of small independent republics should not be encouraged.

NOVEMBER 19-26 —

1. Roll-call: Quotations from Montaigne. (Given orally.)
2. Paper: The Roman Catholic Church in France in Montaigne's time. In the Revolution. And Today. (See Poole's Index for many references.)

3. The Lesson: Summary of Chapters 12 and 13 by the leader.
4. Reading: "The Flight of Louis XVI." Selections from Carlyle and others.
5. Summing up of Chapter VIII. in "The Rivalry of Nations," sections being assigned to different members.
6. Reading: Selection from "Russia" by D. Mackenzie Wallace.
7. Discussion: Is Russia justified in her present treatment of Finland? (See Littell's Living Age, April, 1900. The Forum, November, 1899. Outlook, Aug. 18, 1900. Independent, April 6, 1899. Review of Reviews, Vol. 20, page 592.)

NOVEMBER 26-DECEMBER 3 —

1. Review of Chap. XIV. of "The French Revolution."
2. Character Study: Danton. (See references in required book.)
3. Book Review: "The Reds of the Midi." Felix Gras.
4. Reading: Selection from "Tale of Two Cities."
5. Brief reports on the several states involved in the Eastern question,—Austria, England, Russia, Turkey, Serbia, Greece, Roumania, etc.,—stating geographical situation, race elements and the peculiar reasons why each is interested in the problem. (See Judson's "Europe in the Nineteenth Century.")
6. Reading "Europe at the Play." William Watson. (Outlook, Jan. 16, 1897.) "Hellas Hail." (Public Opinion, March 25, 1897.) Also "For Greece and Crete." Swinburne. (Public Opinion, March 25, 1897.)
7. Debate: Resolved, That England was justified in allowing Greece to be beaten in 1897. (See American and English magazines from January to July, 1897, which presented both sides very fully.)

THE TRAVEL CLUB.

In addition to the works given in the bibliography for this month, mention should of course be made of Baedeker's handbooks of Upper and Lower Egypt. Murray's English guide-book will also be available for many. The advantage of pictures in any study of Egypt is of course apparent, and in this respect a small volume entitled "Egypt the Land of the Temple Builders," by Perry (Prang Educational Co.), will be of very great service, as it contains one hundred and twenty-seven excellent half-tones. Ward's book mentioned in the bibliography contains more than two hundred and is more expensive, but covers a much wider range. For the history of Egypt, in addition to the little volume by Mariette, there is a history in five volumes (Scribner's), the first three by Petrie and the later periods by Mahaffy and Milne. For the subjects suggested in the programs, the student will do well to consult all available books, and get different points of view.

First week —

1. Roll-call: Description of objects and people of interest in Alexandria in present and former times: The Pharos. (See August CHAUTAUQUAN.) The Library. Pompey's Pillar. (See Ward's "Pyramids and Progress.") Euclid the Mathematician. Archimedes. Aristarchus. Ptolemy the Astronomer. (See Baedeker.)
2. Paper: Cleopatra.
3. Book Review: "Hypatia." Charles Kingsley.
4. Dialogue: "The Feast of Adonis." Theocritus. (See Wilkinson's "Classic Greek Course in English." Also "The Redemption of Egypt.")
5. Papers: Amelia B. Edwards. Petrie. Maspero. Mariette. Sayce. (See index to "Pharaohs, Fellahs and Explorers." Edwards. Also "The Monuments of Upper Egypt." Mariette.)
6. Reading: From above book, by Miss Edwards, the description of a typical explorer, pages 20-26.

Second week —

1. Roll-call: Reports on hieroglyphic writing. (See "Pharaohs, Fellahs and Explorers.")
2. Papers: The Egyptian Column and Capital. The

Egyptian Temple. (See Hamlin's "History of Architecture." Maspero's "Egyptian Archaeology," etc.)

3. Book Review: "The Grammar of the Lotus." Goodyear. (A large and expensive work to be found in the larger libraries. Its theory of the lotus ornament is an ingenious one.)
4. Papers: The indebtedness of Greek to Egyptian Art. Portrait Painting. (See Chap. V., "Pharaohs, Fellahs and Explorers." Also Tarbell's "Greek Art" and Maspero's "Egyptian Archaeology.")

Third week —

1. Roll-call: Reports on Customs of Old Egypt. (See Maspero's "Egyptian Archaeology.")
2. Papers: Seti I. (See "Monuments of Upper Egypt." Mariette-Bey. "Pyramids and Progress," etc.) Rameses II. (See Century Magazine, May, 1887, and all available books and articles.)
3. Reading: The Restoration of Karnak. (See Scientific American Supplements for February 25 and December 30, 1899.)

4. Papers: Queen Hatasu. (See "A Thousand Miles up the Nile" and bibliography.) Luxor and Its Associations.

4. Papers: Assouan and Elephantine. Philae. (See Miss Edwards's books and "Pyramids and Progress.") The Great Reservoir near Assouan. (See "Pyramids and Progress." "The Redemption of Egypt." Worstfeld. "Harnessing the Nile." *Century Magazine*, February, 1899. Also *Review of Reviews*, April, 1900.)

Fourth week —

1. Roll-call: Reports on the Deities of Egypt. (See Appendix to "A Thousand Miles up the Nile.")
2. Papers: The Temples of Abu Simbel.
3. Readings: Description of Abu Simbel in "A Thousand Miles up the Nile," pages 303-5.
5. Discussion: How far should modern needs be allowed to destroy ancient monuments.

REVIEW QUESTIONS ON "THE FRENCH REVOLUTION."

(C. L. S. C. Required Book.)

CHAPTER VII. THE REFORM MOVEMENT UNDER TURGOT AND NECKER.

1. Name five of the reforms instituted by Louis XVI.'s first minister of finance.
2. State the cause of opposition to Turgot and the occasion for his downfall.
3. Describe the financial condition of France in 1774.
4. What was the striking feature of Necker's financial policy?
5. What much-needed reforms in business methods and social reforms did he favor?
6. What was the chief value of his "Compte Rendu"?
7. What was the influence of Franklin upon the social ideals of the time in Paris?
8. Reasons for the ever-increasing unpopularity of Marie Antoinette?

CHAPTER VIII. BANKRUPTCY AND THE CONVOCATION OF THE STATES GENERAL.

1. What Parlement took the lead in opposition to Fleury's measures?
2. Reasons for Calonne's temporary popularity and the loss of it?
3. Who composed the Assembly of Notables?
4. What reforms were approved by them?
5. What were the two important results of their meeting?
6. Outline the history of the conflict between the government and the Parlement of Paris, 1787-1789.
7. Describe the excitement through France over Brienne's proposal to suppress the Parlements.
8. Date of the council's order convoking the States General?

CHAPTER IX. THE STATES GENERAL AND THE EVOLUTION OF THE NATIONAL ASSEMBLY.

1. What was Jefferson's view in 1788 of the condition of France?
2. Why was the proposed meeting of the States General a puzzle to king and prime minister?
3. How did the character of the people present an obstacle to wise government?
4. How did natural conditions aggravate the general distress?
5. In what proportion were the three orders to be represented in the States General?
6. Why was the election of these delegates a difficult matter?
7. Describe the personnel of the finally elected States General.
8. Why was the question of voting in this body so important?
9. Describe the appearance of the deputies as they marched to the Church of St. Louis.
10. What announcement did the Third Estate make when the other two orders refused to unite with it?
11. What was "the oath of the tennis court"?
12. How was the attempt of the king to dictate to the three orders frustrated?
13. In what peculiar situation did the National Constituent Assembly find itself?

CHAPTER X. THE UPRISING OF THE MASSES.

1. To what causes was the increased disorder of the masses due?
2. What was the condition of the city of Paris in the spring of 1789?
3. What influence was exerted through books and pamphlets?
4. What plan did the king adopt to crush opposition?
5. Describe the rising of the Paris mob.
6. The destruction of the

7. How was the fall of the Bastile received in other countries?
8. How did the king receive the news of the revolution?
9. How did the tri-color originate?
10. How was the revolution felt in the provinces?
11. Why were both king and Assembly unable to restore order?

CHAPTER XI. THE END OF THE OLD RÉGIME.

1. How did the character of the National Assembly hinder its progress in drawing up a constitution?
2. What immediate result followed the report of the committee on "the state of the nation"?
3. Why is August 4, 1789, a memorable date?
4. How was the lawlessness of the peasants held in check?
5. What class of revolutionists was overlooked by the legislation of the Assembly?
6. Sum up the five distinct elements of revolutionary movement at this time.
7. How did the court party complicate the situation?
8. What plan arose among the Parisian leaders?
9. Who was Marat?
10. What circumstances led to the march of the mob to Versailles?
11. How did the Assembly meet the crisis?
12. Describe the surrender of king and Assembly.
13. What was the significance of the removal of king and Assembly to Paris?

CHAPTER XII. THE REORGANIZATION OF FRANCE.

1. What differences of political view characterized the five groups composing the Assembly?
2. Describe the character of Mirabeau.
3. Why did he fail to induce the Assembly to follow his views?
4. Describe the disorder of this body of lawmakers.
5. What double problem confronted the Assembly?
6. How was the principle of equality emphasized by the Assembly?
7. Why did the Assembly vote that no deputy should receive office from the king?
8. What far-reaching effect did this action have?
9. How were the administrative departments of the country changed?
10. What was the practical effect of this?
11. With what financial difficulties did the Assembly struggle?
12. When the church lands were confiscated what provision was made for the support of the clergy?
13. What radical changes did this involve for the clergy?
14. How were these resisted?
15. What changes were made in the army?
16. What in the judiciary?
17. What dangers were possible with only one legislative body?
18. What was the great weakness of this "Constituent Assembly"?

CHAPTER XIII. THE PROGRESS OF THE REVOLUTIONARY SPIRIT.

1. Describe the first anniversary celebration of the fall of the Bastile.
2. Why did Mirabeau urge the king to establish himself and the Assembly elsewhere than in Paris, and with what result?
3. What was the Jacobin Club?
4. How did its character change?
5. How was its influence felt in the provinces?
6. What was the Cordelier Club?
7. Why did these clubs succeed in holding the balance of power?
8. How did this new

revolutionary spirit express itself? 9. What futile attempts to direct the government characterized the last months of Mirabeau's life? 10. What hostile attempts were made by the friends of royalty at this time? 11. What effect did the flight of the king have upon the nation? 12. What was the "Massacre of the Champ de Mars"? 13. What was Robespierre's opinion of the Revolution in September, 1791?

CHAPTER XIV. FOREIGN WAR AND THE END OF
THE MONARCHY.

1. What action by the National Assembly affected unfavorably the *personnel* of the new body? 2. What disorders attended the elections? 3. What were the chief political elements in the new Assembly? 4. Who was Danton? 5. Robespierre? 6. What outward

changes showed the growth of extreme republicanism? 7. How did the order of the new Assembly compare with that of its predecessor? 8. Why did the Girondins favor a foreign war? 9. Has such a plan been tried since? 10. Why did Robespierre and Marat oppose it? 11. What demands did the Assembly make upon Austria? 12. How were these met by the emperor? 13. Of what long struggle was France's declaration of war the beginning? 14. How did the king's use of his veto strengthen the opposition to him? 15. What strange demonstration in Paris was organized as a protest? 16. What growing dangers were presented by the foreign war? 17. What was the manifesto of the Duke of Brunswick? 18. What connection had the arrival of the Marseilles guards with what followed? 19. Describe the attack upon the Tuilleries.

NOTES ON "THE FRENCH REVOLUTION."

P. 98. "Dime" (deem). Tithe, or tenth.

P. 99. "Compte Rendu" (kont ron-du).

P. 102. "Count d'Artois" (dar-twah). Charles, youngest brother of Louis XVI., king of France, 1824-1830. "Polignac" (pol-een-yac).

P. 103. "Besançon" (be-san-son).

P. 104. Palace of Rambouillet (ran-boo-yea). The former home of the Marquise de Rambouillet who died in 1665. Her salons were the most brilliant gatherings in the history of French letters.

P. 114. "Habeas corpus" (hay-be-as kor-pus). A writ commanding a person having another in custody to bring the latter before a court or judge. So called from the first words in the Latin text of the writ. "Bon-mots" (bon-moh), the small capital N indicates the French nasal sound. Clever sayings.

P. 116. "Jean Joseph Mounier" (zhon zho-sof moe-rah-ye).

"Mirabeau" (mee-rah-bo).

P. 118. "Salle des Menus" (sahl day men-oo).

P. 120. "Sicrè" (see-a-ye).

P. 121. "Versailles" (vair-sahye). "Runnymede." A meadow on the south bank of the Thames, Surrey County, England where Magna Charta was signed, 1215.

P. 122. "Brézé" (bray-zay).

P. 126. "Reveillon" (ruh-vay-yon).

P. 128. "Broglie" (brog-lee). "Camille Desmoulin" (ka-me-ye day-moo-lan). "St. Bartholomew's bell." On the morning of Sunday, August 24, 1572, the day of the festival of St. Bartholomew, the bell of the church of St. Germain l'Auxerrois, opposite the east end of the palace of the Louvre, gave the signal for the attack upon the Huguenots.

P. 129. "Champ de Mars" (shaun duh mars). Field of Mars. "Cincinnatus" A celebrated Roman patriot, patrician, and dictator who was cultivating with his own hands a small farm when elected consul 457 B. C. — A member of the society established in the United States in 1783 to perpetuate friendship among officers of the Revolutionary army.

P. 130. "Flesselles" (fay-sel). "Hôtel des Invalides" (oh-tel day zan-vah-ied). An asylum for veteran and invalid soldiers. It was planned by Henri IV. and begun by Louis XIV. The present building is one of the chief ornaments of Paris. The magnificent mausoleum of the first Napoleon is connected with it.

P. 131. "De Launay" (duh loh-nay). "Monsieur Caussidière" (mon-syer koh-sid-ee-e'er). "Sauterelle" (sau-tair). "St. Antoine" (san tan-twahn).

P. 132. "Thuriot de Larosière" (too-re-oh du lah-ro-ze-e'er).

P. 134. "Foulon" (foo-lon). "Berthier" (be'er-te-ay). "Museum Carnavallet" (kar-nah-val-lay).

This museum, which is chiefly devoted to memorials of the Revolution, occupies the hôtel once the residence of Mme. de Sévigné.

P. 139. "Viscomte de Noailles" (vee-kont duh noh-ah-ye). "D'Aiguillon" (day-guee-yon).

P. 140. "Mortmain." Inalienable tenure of possession.

P. 141. "Dauphiné" (doh-fee-nay). "Rouen" (roo-ON).

P. 142. "Marat" (mah-rah). "Danton" (dahn-ton). "Jacobin" (jac-oh-bin).

P. 144. "Wilberforce." An eminent English philanthropist and statesman who devoted his energies to the abolition of the slave-trade. 1759-1833.

P. 145. "L'Ami du Peuple" (lah-mee deu puh-ple). Friend of the people.

P. 146. "Maillard" (may-ye).

P. 151. "D'Esprémesnil" (day-pray-me-neel). "Malouet" (mal-oo-ay). "Talleyrand" (tah-lay-ron). "Dupont" (doo-pon). "Lameth" (lah-may). "Barnave" (bar-nahv). "Robespierre" (robey-pair). "Petion" (pay-tee-ON). "Buzot" (boo-zoh).

P. 154. "Romilly" (roh-me-ye).

P. 158. "Procureur-général-syndic" (prok-oo-rur-zay-nay-ral-san-dic). Attorney-general.

P. 159. "Caisse d'Escompte" (case des-kont).

P. 160. "Assignat" (as-seen-yah). So called because the public lands were held to be assigned or pledged in payment of these notes.

P. 161. "Avernus." The infernal regions of the ancients.

P. 163. "Vendée" (von-day).

P. 169. "Jales" (xhal).

P. 171. "Feuillants" (fuh-yon).

P. 172. "Cordelier" (kor-duh-leer). "Hébert" (ay-be'er). "Legendre" (luh-zhondr).

P. 174. "Avignon" (ah-veen-yon). "Glacière" (glah-see-e'er).

P. 176. "Montmorin" (mon-mor-an).

P. 177. "Sainte Meuehould" (sant muu-oo). "Varennes" (val-ren).

P. 181. "Rabaut St. Étienne" (rah-bo san-tay-tienne).

P. 183. "Emigrés" (aim-e-gray). Montpellier (mon-pell-yea).

P. 187. "Littérateur." One who is by profession engaged in literature. A literary man.

P. 190. "Duke of Condé." Born 1736, died 1818. Louis J. de Bourbon, French general; royalist refugee; served in Austrian and Russian armies.

P. 195. "Dunouriez" (du-mu-ryea).

P. 197. "Vergniaud" (vair-nyo).

P. 200. "Faubourg" (fo-boor).

TOPICS OF THE HOUR.* WITH CURRENT EVENTS PROGRAMS.

[Note.—In the daily deluge of books and articles the average reader is hopelessly overwhelmed. Complete lists of references to current magazines and recent volumes are of value only to specialists. The busy person who wishes to be reasonably conversant with the leading questions of the day has no time for wide reading, and is too likely to be discouraged by an exhaustive "bibliography." THE CHAUTAUQUAN will seek to serve its subscribers by calling attention each month to a list of representative books, and typical articles which deal with the different phases of some one topic of current interest. The Current Events Programs are prepared for the use of clubs, college and other literary societies, women's clubs and organizations desiring direction for current events courses.]

II.—TRUSTS.

INTRODUCTORY. Many of the references here given appeared in this magazine before the plan of suggesting Current Events Programs had been adopted. Besides the Civic Federation Report of the Chicago Conference on Trusts mentioned below the investigator may refer to several timely and valuable compilations of recent date. The American Academy of Political and Social Science, New York, publishes a 208 page report of addresses at the fourth annual meeting, under the title "Corporations and Public Welfare." "Trusts or Competition," another exhaustive compilation (304 pages) edited by A. B. Nettleton is published by Leon Publishing Company, Chicago. In libraries should be found "House Document No. 476" of the United States Industrial Commission, and its preliminary report of 1900 in two volumes. The Division of Bibliography of the Library of Congress issues an exceedingly valuable "List of Books (with references to periodicals) Relating to Trusts," by A. P. C. Griffin.

Baker, C. W. "Monopolies and the People." (New York, Putnam, 1890; \$1.00.) ("Questions of the Day.") A fair-minded discussion of the nature of monopolies and trusts, their advantages and disadvantages, with conclusion in favor of government control as being a just and practical remedy. List of trusts in 1890. (See also Halle, Easley, Smith.)

Beach, C. F., Jr. "Legislation in Restraint of Trade." (*American Journal of Sociology*, May, 1896.) Judicial decisions as to statutes relating to monopolies and trusts in England and America; futility of such as are not in line with sound public policy.

Beach, C. F. "Treatise on the Law of Monopolies and Industrial Trusts." (St. Louis Central Law Journal Co., 1898; \$5.50.) Introduction contains interesting account of monopolies in ancient and medieval times, especially in England. A valuable legal treatise, but in the main too technical for the general reader.

Bliss, W. D. P. "Encyclopedia of Social Reform." (Articles: "Trusts," "Monopolies," "Standard Oil Monopoly," "Plutocracy.") Gives opposing views and contains a great deal of information about the nature, advantages and disadvantages, number and power of trusts in the United States.

Bryce, Lloyd. "The Trust and the Workingman." (*North American Review*, June, 1897.) Shows the great increase of wages as compared with prices, and maintains that the trust helps to keep wages high as compared with prices and to prevent labor troubles.

Dodd, S. C. T. "Combinations; Their Uses and Abuses," with a history of the Standard Oil trust. (New York, G. F. Nesbitt, 1894; 45 pp.) A defense of the Standard Oil Company by its solicitor.

Easley, R. M., secretary of the Civic Federation of Chicago, editor. "Report of Chicago Conference on Trusts." (Chicago Civic Federation, 1899; \$1.00.) Discusses the trust from many points of view. Mr. Bryan's speech advocating control by joint action of the national and state legislatures. Mr. Cochran's speech advocating legislation in favor of publicity of accounts and prevention of discrimination in rates.

Papers of Professors Brooks, Adams, Jenks and Clark, practically agreeing with Cochran. Other speeches favoring drastic repressive legislation.

Ely, R. T. "Monopolies and Trusts." (New York, The Macmillan Co., 1900; 273 pp.) Analysis of present-day idea of monopoly; classifies monopolies, and assigns causes for their origin and growth; suggests remedies for trust evils.

Flint, C. R. "Industrial Organization." (*Cassier's Magazine*, September, 1899.) A fair discussion by a successful trust organizer of the methods, benefits and dangers of trusts. Maintains that the balance of trade so much in favor of the United States in recent years has been made possible by the centralization of capital. (See also Thurber, Flower.)

Flower, Roswell P. and Chauncey M. Depew. "Modern Industrial Combinations." (*Munsey*, July, 1899.) Flower explains in a simple way how it is possible for trusts to increase consumption, decrease prices, increase and steady wages and promote prosperity generally; also that competition is always active, or potentially active. Depew adds that the trust is now on trial and will thrive or perish according as it serves the people well or ill. (See also Halle, Easley, Holt, Bryce, Willoughby, Flint.)

Forrest, J. D. "Anti-Monopoly Legislation in the United States." (*American Journal of Sociology*, January, 1896.) Development of anti-trust sentiment as expressed in constitutions, statutes and decisions from colonial times to date.

Forrest, J. D. "Control of Trusts." (*American Journal of Sociology*, September, 1899.) Reasons for the inefficiency of anti-trust legislation; economic advantage of trusts. Remedies: graduated income tax, publicity.

Giddings, F. H. "Persistence of Competition." (*Political Science Quarterly*, March, 1887.) Forceful presentation of facts and arguments which go to prove that competition cannot be suppressed and will always act as a check on trusts.

Giddings, F. H. "Democracy and Empire." (New York, The Macmillan Co., 1900; 363 pp.) Pages 135-164 discuss trusts and their relation to the public.

* "Party Government in England, France and the United States" appeared in October.

Halle, Ernst von. "Trusts or Industrial Combinations and Conditions in the United States." (New York, Macmillan, 1895; \$1.25.) Careful study of the history and methods of trusts in the United States and of attempts to control them; their connection with the tariff and politics. Remedies: repeal of unwise legislation, civil service reform, publicity. Appendix contains a very full bibliography and valuable illustrative documents.

Holt, Byron W. "Trusts: the Rush to Industrial Monopoly." (Review of Reviews, New York, June, 1899.) Estimates that there were on May 20, 1899, five hundred trusts in the United States and five hundred other agreements having the effect of trusts. List of trusts with a capital of over ten million dollars. Describes the methods of the "promoters" of trusts. Believes that trusts have not lowered prices. Account of some famous trusts. (See also Halle, Lloyd, Baker.)

Jeans, J. S. "Trusts, Pools, and Corners." (London, Methuen, 1894; .65.) An account of trusts in England both in medieval and modern times. Special account of leading trusts in England and America.

Jenks, J. W. "Capitalistic Monopolies and Their Relation to the State." (Political Science Quarterly, September, 1894.) Conservative discussion of the wastes of competition, possibility of state control to prevent discriminations, etc. See also "The Trust Problem," new book by same author. McClure, Phillips & Co.

Lloyd, H. D. "Wealth Against Commonwealth." (New York, Harper, 1894; \$2.50.) A brilliant and forceful indictment of the trust; largely devoted to showing up the Standard Oil Co.; eight-page list of articles controlled by trusts; regarded as one-sided.

Macfarland, Henry. "Must the Trust be a Presidential Issue?" (Review of Reviews, New York, September, 1899.) Advises the Republicans to forestall the trust issue by proposing an amendment to the constitution. (See also Halle, Lloyd, Bliss.)

Macrosty, H. W. "Growth of Monopoly in British Industry." (Contemporary Review, March, 1899.) Showing the United States has no monopoly on the trust, and that employees may be taken into the trust.

Newcomb, H. T. "Railways and Industrial Combinations." (Gunter's Magazine, November, 1899.) Shows the strong incentives to discrimination in rates in the case of competing roads and recommends that restrictions against pooling be removed. (See also Halle and Lloyd; Bliss, Baker.)

Sayers, J. D. "Anti-Trust Legislation." (North American Review, August, 1899.) Defends the recently passed anti-trust law of Texas. The trust a public enemy and to be treated as such. Believes that the tariff and the gold standard are mainly responsible for the present prevalence of trusts. (See also Halle, Easley, Smith.)

Smith, E. A. "Trusts." (THE CHAUTAUQUAN, July, 1899.) History of trusts in the United States. Advantages and disadvantages of trusts. New Jersey the home of the trust. Remedies: uniform legislation, amendment of tariff laws, publicity. (See also Halle, Bliss, Sayers.)

Thurber, F. B. "Organization of Industry." (Arena, September, 1899.) Very favorable to the trusts. Owing to trusts prices have declined, wages increased and general prosperity advanced. Small investors must beware of the trust promoter. Competition continually reasserts itself to protect the consumer. Centralization of industry rapidly progressing in European countries. Centralization and the inventive genius of our people promise well for our foreign trade.

Willoughby, W. F. "Concentration of Industry in the United States." (Yale Review, May, 1898.) Shows steady process of concentration and argues that such concentration increases wages, steadies employment, and improves the environment of the working classes. (See also Halle, Holt, Jenks.)

New York Joint Committee of the Senate and Assembly appointed to investigate trusts. Report. (Albany, State Printer, 1897.) Deals mainly with the trusts in sugar, soda, tobacco, wall-paper, coal and rubber. Valuable but not conclusive evidence as to the relation of trusts to the following: increase of production and consumption, prices, wages, displacement of labor, mysterious and wonderful methods of trust bookkeeping. (See also Holt, Jenks, Willoughby.)

CURRENT EVENTS PROGRAMS.

First week—

Declamation: Extracts from Wendell Phillips's "The Scholar in a Republic," or his speeches of September 14 and December 7, 1871, on "The Labor Question." (From "Wendell Phillips: The Agitator," Funk & Wagnalls Co.)

Essay: (1) Review of United States Supreme Court decisions against trusts. (2) Analysis of national party platform planks on trusts in 1888, 1892, 1896 and 1900.

Oration: (1) Corporations in modern civilization. (2) The evolution of the trust.

Debate: Resolved, That the abolition of trusts would do more economic harm than good.

(a) Two affirmative.
(b) Two negative.

Second week—

Declamation: Extracts from W. Bourke Cockran's address before the Chicago Conference on Trusts, September 15, 1899. (Civic Federation Report.)

Essay: (1) What is a trust? (2) Abstract of Sherman anti-trust law. (3) The growth of industrial combinations in the United States.

Oration: (1) Trusts vs. individual liberty. (2) The industrial rivalry of nations.

Debate: Resolved, That trusts are not properly a political issue.

Third week—

Declamation: (1) "His Own Labor." (From "In This Our World." By Charlotte P. Stetson. Small, Maynard & Co.) (2) Extracts from "Between Elections": Chapter II. of "Practical Agitation." By John Jay Chapman (Scribner's).

Essay: (1) The language of trusts (Compile and define as clearly as possible current terms like "corporation," "combine," "capitalization," "watered stock," "promoter," "over production," "national monopoly," etc.) (2) Monopolies in foreign countries.

Oration: (1) Quacks on trusts. (2) Private monopoly vs. public ownership.

Debate: Resolved, That discrimination by transportation companies is more prolific of trusts than a protective tariff.

Fourth week—

Declamation: Peroration of W. J. Bryan's address before the Conference on Trusts at Chicago September 16, 1899. (Civic Federation Report.)

Essay: (1) Review of state legislation against trusts. (2) The relation of trusts to socialism.

Oration: (1) Trades-unionism and trusts.

Debate: Resolved, That regulation by the state is preferable to public ownership as a remedy for evils of industrial combinations.

BOOK COMMENT.

HOW BOOKS ARE MADE AND SOLD THROUGH CLUBS.

Probably no man in the business world is more widely known than John Wanamaker. His two immense stores, in Philadelphia and New York, are magnificent monuments of his genius. There is hardly an intelligent home in the land that has not heard of this prince of merchants. One of his recent and most magnificent successes has been achieved in the Book World. For four years the Book Departments of his two immense stores have been working on an enterprise of considerable magnitude, perfecting an organization which will enable the book-loving public to line their book-shelves with fine editions of the most important works—buying them at about *one-half* the usual prices, and paying in little monthly payments scattered over the better part of two years. So far, their operations under this plan have put nearly two and a quarter millions of dollars, cash, into the pockets of their Book-Club members—that is, if you reckon a dollar saved as a dollar earned—to say nothing of the convenience afforded them by easy terms of payment.

To understand how this can be done without violating sound business principles, you must realize that there are two separate kinds of cost in book-making: first, there's the cost of getting ready to make a book; second, there's the cost of actually making it. The former includes money paid for authorship, for setting type and making plates and illustrations, and it foots up precisely the same total, no matter whether you're getting ready to make a hundred copies or a hundred thousand copies of the book in question. The latter, the actual cost of making the book itself—such things as paper, printing, binding, and so forth, after the "getting ready" costs are paid—is always much the smaller of the two. Take the average book which you buy at retail for \$1.50 for example: Less than one-fourth of the **ACTUAL COST** of that piece of merchandise is for the book itself—the paper, binding and labor represented in it;

the other three-fourths is for authorship, typesetting and other expenses which come under the head of "getting ready." And the reason that the "getting ready" cost on each copy of the book is so large is because most books (in the usual way of marketing them) sell only to the number of a few thousand copies, so that the publisher must spread the big "getting ready" cost pretty thickly over these few thousands in order to come out with even a small profit on a common-sized edition.

In the ordinary way of book buying you're heavily taxed just because you're one of a **FEW** buyers from whom the publishers must get back **ALL** his costs and **ALL** his profits, too.

That is where the Wanamaker Club plan comes in: **IMMENSE** editions of fine books are bought for the clubs, knowing that the tens of thousands of members will quickly take them off their hands. This makes a money saving in two directions: first, it spreads the big "getting ready" share of the expense out **THIN** over an edition of **MANY THOUSANDS**, reducing that part of the cost to a minimum; and second, it permits the printing and binding to be ordered in tremendous quantities, sometimes employing the whole capacity of a large bindery for months at a time on one book alone, and thus effects another big saving. The result is an offer to club members of the **MOST VALUABLE BOOKS** (the sort where the "getting ready" cost is always greatest) at a price that averages about **ONE-HALF THE REGULAR SELLING FIGURES**.

You pay \$1.00 as a club fee to become a club member and secure this price saving. You then pay for the books in small monthly payments after you have received them.

Lydekker's Natural History, with all its beautiful colored plates, and Ridpath's History of the World, the best historical reference history in existence, are now offered to book lovers on this club idea plan. See announcements among book advertisements on pages iv. and v.

NEWS FROM THE CIRCLES.

THE LEADERSHIP OF A CIRCLE.

One of the first problems which besets the newly-formed circle is the question of leadership. Now, although leaders, like poets, are doubtless born and not made, almost every intelligent mortal has some latent abilities in this direction; and since the chief function of a circle is "self-education," its members are more than likely to discover unknown talents in their midst. Here, for instance, is a circle in a fair-sized town. One of several things may happen. They may be fortunate in securing an able leader—perhaps a minister, teacher or a cultivated woman. The possible weakness of this plan is that the circle will put too much work upon the leader, and if anything happens to him will be unable to recover from the loss. If they can guard against this danger by counseling with him and sharing the responsibility, the arrangement is quite an ideal one.

Another plan more practicable for most circles is to secure a leader for each book,—if possible, a specialist. Many a teacher or other busy person would gladly teach, for a few months, a subject with which he was familiar, when he could not give his time for a whole year. The teacher in this case would not be the president, but would have charge only of his own subject. This plan makes possible a good deal of sub-division. A leader for "The French Revolution" and another for "The Rivalry of Nations" would each be allowed so much time for his subject and would devise his own methods of review.

But perhaps our typical circle is so situated that it must fall back entirely upon its own resources. This is not the worst evil that can befall it, and surprisingly good results have happened in such cases. One secret of success is to distribute the responsibility. Have a program committee of three or four to arrange the programs for two months ahead. Let one of these take charge of the roll-call and see that the duties of each member are clearly understood. The suggestions in *THE CHAUTAUQUAN* may be used, or others added. Since a teacher cannot be secured for each book, let the committee arrange plans of review to be carried out during the eight meetings of the two months. The selection of suitable music and appropriate readings and book reviews also belongs to this committee, and if they devote themselves enthusiastically to the work of leadership for one or two months,

the circle cannot fail to be interesting, and the succeeding committee will be put upon its mettle to live up to their standard. Finally, it is of course to be understood that every member of the circle is to be a working member and do cheerfully to the best of his ability the duties assigned. Under such a régime even circles which approach the work with serious misgivings are quite sure to be happily surprised at the result.

THE FAR WEST.

The first C. L. S. C. circulars published in 1878 announced the annual ringing of the Bryant Bell on October 1 as the call to study for all Chautauquans, and added "Wherever they may be, true Chautauquans can hear its echoes." Perhaps the fact that the Houghton Circle of Oakland, California, were true Chautauquans from the outset accounts for their more than twenty years of splendid effort and the following announcement in an Oakland paper, which may fitly be taken as the first greeting of the year:

The Houghton Chautauquian Literary and Scientific Circle will respond here to the great Bryant bell rung at the mother Chautauqua, New York, by meeting their members and friends at 957 Broadway, room 24, on Monday evening, October 1, at eight o'clock for the purpose of reorganization for the coming year's reading.

At San José three plans of work are formulated which promise to result in as many different circles. The first is a circle for the undergraduates, the second is a partial course for some who do not feel quite up to the full course,—a very excellent plan and very possible under the new arrangement of *THE CHAUTAUQUAN*, which now provides several systematic and complete courses in itself. Such readers can always be credited with this work towards the C. L. S. C. diploma and so can take the full course in time, but on a more leisurely and even less expensive basis than the full course. The last suggestion of the San José Circle is for a graduates' organization. We are glad to note this auspicious sign of the times, for a local Society of the Hall in the Grove can do valiant service in a community. (See plans elaborated in the current number of the Round Table.) A new circle reports from Daggett—a little company of married women "with the usual household occupations" who wish to form a circle for mutual improvement. We hope the circle will hold an occasional evening meeting and take in

PRIMITIVE METHODS: ARE WE STILL OLD FASHIONED?

Girls were known for their handiwork in grandmother's day, and it was a sorry maiden who had reached the marriageable age without a complete set of bedding and linens. Almost as soon as the little fingers could use a needle, we began patching up our pretty stars and squares, and adding bright corners; and such frolics as we would have later on at the merry quilting bees. Nor did we neglect the more tedious making of sheets and pillow cases. Often we would spin the thread and weave the muslin with our own fingers, then the careful cutting by a thread and the fine hemming by hand, for we had no sewing machines in those days, and ready-made sheets and slips were undreamed of. Up with the lark and as busy as the bee was our motto, for there was plenty of work to keep the nimble fingers going all day long. What with our sewing machines, and washing machines, and big stores of today, I am wondering how girls would get along if they were put back in grandmother's day.

But there are many women living today who pay but little attention to our nineteenth century progress; and particularly is this noticeable among a certain class of housewives, who, in their endeavor to be over particular, return to the primitive methods of a hundred years ago. Every once in a while some household fanatic will raise a hue and cry against the prevailing soaps and washing powders, advocating the old-fashioned soft soaps our grandmothers used, and straightway, like a brood of cackling geese, her followers will waddle into the kitchen to make soft soap. Economy is another bugbear that works devastation, for of the thousands of women who have at one time or another tried to make home substitutes for furniture, and such monstrosities, have a dozen landed on the right side of expense?

When it comes to the making of such articles as sheets and pillow cases, the average woman had better use a little common-sense judgment. These goods can be bought today at about what the raw material would cost, and they are far *better* made than ninety-nine out of a hundred women could do them, to say nothing of the saving of time and worry to the overworked housekeeper. There is nothing strange in the fact that you can buy the ready-made article at very little, if any, advance on the cost of the materials, when you stop to consider

that in the large manufactories steam and electric power take the place of your hand labor, thus turning the work out at lightning rapidity. The Defender Company, in particular, has the work done entirely upon their own premises, by skilled women of many years' experience, which in itself is a great advantage over home-made work, and the sanitary condition of the factory is perfect, the strictest cleanliness being observed in every department; therefore, when the goods are finished they are ready for immediate use.

The great majority of housekeepers *cut* their sheets, and there are few women who can cut accurately by a thread; as a consequence, when the sheets are done up, they will pucker and pull askew. Most of the ready-made sheets and pillow cases are *cut* instead of torn; all of the Defender Company's brands are *torn*. This secures a straight hem running with the grain of the goods, which launders to the entire satisfaction of the most particular. When buying any of the Defender Company's brands, you know that you are getting a perfect article; every care has been taken in the making a folding, and every piece is submitted to the most exacting inspection before being put upon the market.

The "Defender" is but *one brand* of the Defender Manufacturing Company. Hence if you ask for the Defender Manufacturing Company's sheeting, state the *brand* you wish. If you simply request the "Defender," you will probably get the Defender brand, which is, by the way, very popular and exceedingly cheap, and a brand that has been in use for many years and is the best sheeting for the money that can be obtained. The "Palma" is a beautiful sheeting, soft, fine and agreeable to the touch. Lovers of luxurious living approve of the "Palma." The "Selkirk" is a strong sheeting resembling linen. It is very durable and is much in use in hotels, steamships, etc. The "Wexford" is exquisitely fine, and durable as well. This is the best sheeting manufactured. You will get a good bargain by purchasing *any one* of the Defender Manufacturing Company's brands. The brand is stamped on each sheet and pillow case.

Several different varieties of hemming may also be found in these goods. They are the plain hem, the hem-stitched border, also the edge with insertions and embroidery in more or less elaborate designs.

the husbands also. Masculine energy and points of view can be utilized most effectively in discussions concerning "The Rivalry of Nations." The plan adopted by one circle of having the men, as the chief newspaper readers, report on current events is well worthy of imitation by others. At Susanville the circle of five has lost two of its members by removal, but recalling the old adage of "Half a loaf," etc., they propose to make the best of it and cherish the hope of adding new members. Several circles reported by the Pacific Coast secretary did not get into the Round Table last year: Fowler, Santa Rosa, Newman and Pinnedale being among the number. We hope for further news from all these centers.

In Nevada the Prometheus Circle of Austin has already reorganized and expects additions to its number.

Monroe, Washington, is the first new circle to report from that state. Lewiston, Idaho, is also added to the list of new circles, and the I. O. U. Club of Greeley, Colorado, is already beginning to meet its literary obligations in characteristic fashion.

BEYOND THE MISSISSIPPI.

At Flandreau, South Dakota, the 1903's have a strong circle, and a new one is in prospect at Madison. The new Class of 1904 is very strong at Aberdeen, and at other points in the state solitary readers are introducing the course with good prospects of "conversions." At Beatrice, Nebraska, the circle, which held its seventh annual banquet in the early summer, is already well organized. A Society of the Hall in the Grove was formed by the graduate members of the circle, and these have taken up the special study of Shakespeare's plays during the past year, adding seals to their diplomas and carrying out the Chautauqua idea of specialization upon the background of the four years' general course. Nebraska has a fine record for graduate work, as one of the earliest and strongest of S. H. G. organizations was that of Lincoln. In Lincoln the annual sermon before the Columbia Chautauqua Circle was preached in Trinity Methodist Episcopal Church at the close of the year, and all Chautauquans invited. Two new circles are reported from Hebron and Upland, and in Central City the addition of new members promises to bring the circle membership up to at least twenty-five.

Kansas is alert with far-reaching plans for the new year. There were notable gatherings of members at the Ottawa and Winfield

Assemblies, and at the latter more than thirty from various parts of the state joined the new class. Already a new circle is reported from Burden, Kansas, and another from Jamestown. At Fall River the circle enters upon its third year with several additions to its membership. At Kansas City the course for the American Year was carried through so enthusiastically that the circle are anxious for fresh fields to conquer. At Wichita the circles closed their year of study with a "bird picnic" in the park. Numerous feathered guests, realizing that they were of unusual importance, joined themselves to the company of Chautauquans and lent their assistance to Professor Weeks, of the Southwest Kansas College, in his remarks upon Bird Study. The secretary adds:

"The letter from Mr. Allison, our Paris commissioner, was a pleasant supplement to the French Reading Journey. The usual alumni exercises were pretty and impressive under the trees, and the lunch spread in an immense circle was a popular feature of the afternoon. The serious business of the day having been despatched, our young people introduced a program of sports. There was throwing at a target, in which the ladies especially distinguished themselves, and certain extremely dignified races into which professional gentlemen of mature years entered with spirit. The first Chautauqua picnic was a success."

The Indian Territory is introducing C. L. S. C. work in addition to other progressive agencies, and the town of Chickasha reports its first circle with others probably to follow in several neighboring towns. In Oklahoma the Enid Chautauquans held a social meeting as their first formal gathering for the year and are increasing their membership.

Missouri reports a large new circle at Schell City and others at Houston and Amity, while Maysville and Carthage, both being assembly centers, have added many new readers to those already under way. At Pierce City, Missouri, a woman's club is taking some special courses of study under Chautauqua direction. At St. Joseph a Jewish Chautauqua circle is reported. This is organized under the department of Jewish studies, which is closely affiliated with the C. L. S. C. and which has outlined a most interesting course in the history of the Jews under the direction of some of the ablest of Jewish scholars. The Pilgrim Circle of St. Louis held its twelfth annual banquet in May under most happy auspices. The program under the direction of Professor John L. Fry, toastmaster, was as follows:

Piano Solo,
Welcome Address,

Miss Ruth Clark.
Genevieve Cappa.

"Not that we think ourselves worth such guests
but that your worth will dignify our feast."

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Oxfords \$3.00

Response, Miss Jane Sturges.
 "We have been friends together in sunshine
 and in shade."

First Course—Toast, "The Idealists," Prof. J. G. Burnside.

"At learning's fountain it is sweet to drink."
 Toast, "The Realists," Chris H. Schafer.

"The realist is proud that he knows so much; the
 idealist is humble that he knows no more."

Second Course—Recitation, Miss Jessie Hickman.
 Address, W. M. Foyler.

"Through clouds of doubt and creed of fear, a
 light is breaking, calm and clear."

President's Address, Miss Mabel Gordon.
 "The memories of the past will stay and half
 our joys renew."

Third Course—Piano Solo, Miss Ruth Clark.
 Toast, Chas. E. Waterman.

"One flag, one land, one heart, one hand, one
 nation evermore."

Toast, Fred Tate.
 "What need more words? Count the clock — 'tis time
 to part; farewell to you, and you, and you; if we do
 meet again, we'll smile indeed; if not, 'tis
 true this parting was well made."

In Minnesota the circles at Rush City and Blue Earth City show their usual energy in starting early, and a new circle has been formed at Marietta. Graduates at Windom are doing special work in Shakespeare. At Winona the circles spent a delightful afternoon in a picnic to Fountain City, going and returning by steamer. These closing events of a year are deservedly important features of the circle's existence; for they strengthen the social bond which makes mutual effort in the work of self-education more possible and a greater pleasure. The Wesley Circle of Minneapolis are reorganizing with a membership of over thirty. Their closing meeting in June was a social gathering with a patriotic program in honor of the American Year.

IOWA.

Iowa rarely fails to make a good report at the opening of the year. A state which supports half a dozen summer assemblies naturally encourages the growth of circles. From Marion comes a report of the closing meeting in June, from which we quote as follows:

"We have a membership of forty-four, composed of women of all ages, from the young girl to the great-grandmother, and we find it a help to young and old to meet together. We closed a very pleasant and profitable year's work by giving a reception to the friends of the circle, each member inviting two guests. The reception was held in the large I. O. O. F. hall, where we meet every Wednesday afternoon. The hall

was beautifully decorated with flags and flowers in the circle colors of yellow and purple. Refreshments were served after the following program: Roll-call was responded to with quotations on birds. Piano Duet. Recitation. Vocal Solo. Impersonation. Mandolin and Guitar Duet. Résumé of the Year's Work. Vocal Solo. Recitation. Piano and Violin Duet. In connection with our regular work we have given a Thanksgiving program, one on Washington's birthday, one on Lincoln's birthday and one on Longfellow's, to which we invited our friends. We make quite a feature of current events, keeping in touch with the whole world. We hope to have all our old members next year and also welcome some new faces."

Recent letters from this circle announce the addition of a number of new members and much enthusiasm. Another important closing meeting of a social character was that of the Progressive Circle at Creston:

"The Progressive Chautauqua Circle of Creston, Iowa, met at the home of Mrs. Eckert, May 29, for their annual picnic, this being the last meeting of the year. The business meeting was preceded by a few musical selections by Mrs. E. D. Shearer and a reading by Mrs. M. Adele McHenry. After reading of reports from the president, secretary and treasurer, the constitution was read and signed by two new members, which makes a full class of twenty for the coming year. Refreshments were served on tables spread under the delightful shade of the beautiful maples which surround the Eckert home, where the birds held high carnival. Mrs. Boyles as toastmistress proposed the following toasts: 'Our Circle,' response by Mrs. J. W. Fry; 'New Members,' by Mrs. McHenry; 'Our Presidents, Old and New,' by Mrs. E. D. Shearer; 'Our Standard,' by Mrs. W. F. Strong; 'Our French-Greek Year,' by Mrs. Boyles; 'Our Farewell,' by Mrs. Slaughter. The meeting was a most pleasant one and will be long remembered by the members who were present. With a full class membership and a capable corps of officers, the prospects for the coming year are very bright indeed."

Des Moines is also a city of many circles, and the loyalty of these Chautauquans is expressed not only in their local work but in their coöperation with the assembly held in that city. Various festivities characterized the close of the American Year. The Eaton Circle were entertained at "Summit Place," the suburban home of Dr. and Mrs. A. G. Field, and are making arrangements for a

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Bright's Disease.

Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine in the College of Physicians and Surgeons, San Francisco, in his handbook of PHARMACY, MATERIA MEDICA, and THERAPEUTICS a text book in many of the leading Medical colleges of the country, under the head of ALBUMINURIA, page 600, 7th edition, in the citation of remedies, says: “BUFFALO LITHIA WATER is highly recommended.”

Under the head of “CHRONIC BRIGHT'S DISEASE,” page 601, same edition, in the citation of remedies, he says: “Mineral Waters,

ESPECIALLY THE BUFFALO LITHIA WATER of Virginia, which has many advocates.”

“A Veritable Antidote.”

Dr. William H. Drummond, Professor of Medical Jurisprudence, Bishop's University, Montreal, Canada: “In the Acute and Chronic Nephritis—BRIGHT'S DISEASE—of Gouty and Rheumatic Origin, as well as in the graver Albuminuria of Pregnancy, I have found BUFFALO LITHIA WATER to act as a VERITABLE ANTIDOTE, and I know of NO OTHER NATURAL AGENT POSSESSING THIS IMPORTANT QUALITY.”

Both of these waters are powerful Nerve Tonics and No. 1 is also a potent Blood Tonic, and is especially indicated in all cases where there is Poverty or Deficiency of Blood. In the absence of these symptoms No. 2 is more especially indicated.

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class day to be held in the future. The Harriet Shipley Circle entertained the Capital Park Circle at the home of Mr. and Mrs. H. Trout, the impersonation of authors being one of the chief literary features of the program. The Wayside Circle devoted themselves one evening to a special entertainment in honor of their husbands. The ceremonies were opened with a six o'clock dinner. Gold and purple, the class colors, were effectively used in the table decorations of ribbon, and a large cluster of golden glows, the flower of the Class of 1902, was used as a center-piece. After dinner the guests were surprised at being requested to mount into a hay-rack. They were then driven to the Center street dock, where they were invited to take passage on the steamer *Lehman*. Upon the return of the steamer the hay-rack once more appeared, and amid much hilarity they were borne to their respective homes.

The Society of the Hall in the Grove of Cedar Falls, a progressive company of Chautauquans, gave special attention last year to American Literature and to Bird Study. A meeting with Dr. Cutler, who discussed "Latest Scientific Researches," gave a much appreciated opportunity for seeing an X-ray machine in operation.

The Chautauquans of Independence to the number of fifteen spent three days together at the Waterloo Assembly, thus giving their presence and support to one of the finest assemblies in the state, and returning home with new spirit for the promotion of educational work in their own community.

The outlook for the coming year all over the state seems quite as cheering as the retrospect. The old circles are sending in their orders early, and new readers and circles have been reported from Sibley, Thornton, Cresco, Clarinda and Mitchellville. A woman's club of fifteen members from Glidden propose to take up the work for the coming year, and will be heartily welcomed into the ranks of the Class of 1904, who would be glad of their companionship throughout the four years.

THE CENTRAL STATES.

The Benton Harbor S. H. G. very properly heads the list of circles from Michigan. They report themselves as "the happiest circle in the world," a state of things in an alumni which bodes much good to coming generations. Last year in connection with "A Reading Journey Through France" they studied MacMasters' splendid "History of

the People of the United States." This year they will supplement THE CHAUTAUQUAN work with Shakespeare studies. It is part of their plan to make a special feature of recognizing the awarding of seals to their members and so emphasize the complete Chautauqua idea of a diploma which shall be a record of postgraduate work. Circles in other parts of the state are renewing their membership, and a number of new organizations are in prospect. An interesting feature of Chautauqua influence in Michigan is the organization of circles under the department of Jewish studies. The national secretary of that department, Mrs. Minnie D. Louis, made a tour through the state in May, and the outlook for growth in this interesting field is most encouraging.

The Progressive Circle of West Chicago, organized in 1892, held its annual banquet in September instead of July, as heretofore. About forty persons gathered at the home of Mr. L. C. Clark, and an entertaining program was presented. An address on Expansion by Mr. C. D. Clark, and a poem appropriate to the occasion by Mrs. Lois Gregory, were especially happy features. The circle, which is a closely united body, are planning interesting lines of postgraduate work this year. At Springfield, the "Illinois" Chautauquans are chiefly of the Class of 1900 and are forming a Society of the Hall in the Grove.

The Class of 1904 has received large reinforcements from Chicago and many Illinois towns, including Harvard, Belleville, and Petersburg. New circles are reported at Taylorville, Fairbury and Cropsey, and reports are coming in rapidly from circles that are reorganizing.

Indiana circles have become specially prominent through the large number of new centers represented by the Winona reading circles which now come into the Chautauqua Round Table. In many of these circles former Chautauqua students have been working; but the changes in THE CHAUTAUQUAN and the new features of graduate study which allow an option in the selection of books enable their *alma mater* to offer special advantages which the graduates are quick to recognize. The Winona circles are heartily welcome to the goodly fellowship of old and new Chautauquans. The names already received represent a long list of towns, and detailed reports of the order of exercises of these circles will be awaited with interest. The experience of

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LIABILITIES,	=	=	=	=	=	=	24,926,280.61
EXCESS, 3 1/2 per cent basis,	=	=	=	=	=	=	4,120,456.84

GAINS: 6 months, January to July, 1900.

IN ASSETS,	-	-	-	-	-	-	\$1,286,225.89
INCREASE IN RESERVES (both Dept's),	-	-	-	-	-	-	1,128,534.12
Premiums, Interest and Rents, 6 months,	-	-	-	-	-	-	4,055,985.62

J. G. BATTERSON, President.

S. C. DUNHAM, Vice-President.
JOHN E. MORRIS, Secretary.

H. J. MESSENGER, Actuary.
E. V. PRESTON, Sup't of Agencies.

the Terre Haute Chautauquans is worth noting just at this time, when some uncertainty may be felt about the wisdom of forming a circle. The secretary writes:

"We did not begin until about three months had passed and we made up all the work. We studied hard, went to lectures, and got help from city, normal and high school libraries. We all have good histories, encyclopedias and dictionaries of our own, so we are ready for next year."

OHIO.

The graduate Chautauquans of East Cleveland, of whom there are a large number, organized themselves into a Society of the Hall in the Grove during the latter part of September and at once voted to start an undergraduate circle as their special altruistic service to Chautauqua. This society promises to have a brilliant career, as the quality of its membership is that which makes for progress. The president, Mrs. James McCrosky, is a "Pioneer," and the secretary, Miss Taylor, a graduate of 1900. It seems probable that nearly every graduate class will be included in its membership. Whether the society will adopt a course of study or decide to meet twice a year only, has not yet been determined, but they assume their new responsibility of leadership in things Chautauquan with energy and enthusiasm. Many Cleveland circles have reorganized, among them the Euclid Avenue Congregational Church, the First Methodist, the Franklin Avenue Methodist, and the Epworth Memorial.

Many of the circles held social meetings at the close of the past year, among them the New London Alumni with its fourteenth annual banquet, the Dayton Circle, which after an attractive program presented to Dr. J. H. Landis of the Union Biblical Seminary a beautiful copy of the life of Dwight L. Moody. Dr. Landis has for four years served as chairman of the circle, and his scholarly abilities have given a character to the meetings which has been very heartily appreciated. The East Liverpool Circle had a special program of an informal character which closed a very enthusiastic year of study. The Toledo Alumni, which held a combined social and intellectual session in May, arranged for its annual picnic in September as a peculiarly propitious time for such an occasion. Mrs. McCabe, the Chautauqua delegate, gave a report of her summer's experiences at Chautauqua, and as she is an active officer of the Class of '88 as well as of several other organizations, her views were those of one well fitted to see

and note. The study section of the alumni are to take up American history this fall. Circles at Fremont, Columbus, Dayton, Fostoria and other points are beginning the study of the French Revolution with characteristic energy, and the Worthington Circle of Springfield, composed chiefly of graduates, will study especially the literary aspects of the work of the year.

PENNSYLVANIA, NEW YORK AND NEW JERSEY.

A large new circle has been formed at Sheffield, Pennsylvania, and promises to have at least thirty members. The Knoxville Historical Society of Allegheny county are making a special study of American history and using as a basis the study pamphlets of the C. L. S. C. arranged by Professor H. B. Adams and J. A. Woodburn. At Warren the graduates plan to take up Anthropology and with it last year's CHAUTAUQUAN with the course in American Expansion. The Elm Park and Imperial circles of Scranton have already organized. New circles are springing up in various parts of the state and the list of reorganizing centers increases daily.

The New Jersey Circle at Vineland and the Jersey City (the "Beach Circle") were represented by delegates at Chautauqua this summer. The latter circle, which is very large and composed of both graduates and undergraduates, has solved the problem of a study plan by making the regular course the basis of their work, while the graduates will make excursions into bypaths and devote this added wisdom to the enlightenment of the rest. The Vineland alumni are planning a scheme of Browning study through which they are to win seals for their diplomas.

The circle at Schenectady, New York, have enlisted the services of the local press in preparing for their work, and the result is a half-column announcement of their plans, with an invitation from the circle for all interested to be present at the first meeting. A large circle at Rush worked all through the year, but sent in their enrolment fees late in June, so they are just coming into the Class of 1903. This circle, which averaged nearly thirty in attendance, was organized by Rev. H. Clay Milliman, formerly a pastor in Buffalo, where he was equally successful in leading his people in paths of literary culture. The Brooklyn alumni have a full program for their first October meeting, reports from delegates to Chautauqua, "vacation notes" and plans for the new year receiving thoughtful attention.

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The Bryant Circle of Sea Cliff, the circles at Westtown, Mt. Vernon, Morrisville, Jamaica, Flatbush, Highland, Watkins, Antwerp, Olean, Binghamton, and at scores of other places are already at work and the state promises to be more than usually active.

NEW ENGLAND.

Three early circles report from Vermont: Charlotte, Rutland and Montpelier. The latter is a graduate circle and takes up the new Russian course. Twenty members have entered upon the work with zeal, and the facilities offered by the new pamphlet will give them full play for their energies. The August reunion of the Belfast, Maine, Circle is usually planned when two former members now connected with the Keep Pace Circle of Waltham, Massachusetts, make their annual visit to their old home. This year the festivities were held on August 28. The classes from '85 to '98 were represented, and each member wore the emblem of her own class. The program included responsive readings, singing of Chautauqua songs, letters from absent members, a summary of the circle's fifteen years of life, a report of the Chautauqua Assembly and around the festive board the usual reminiscences which such a gathering calls forth. The circle, true to its traditions, sends the names of three new members for the Class of 1904. Massachusetts shows a growing interest in things Chautauquan. Circles at South Chelmsford and at Barre are the advance messengers of the new class. The Hurlbut Circle of East Boston knows no diminution of its ardor, and in many other parts of the state the Chautauqua fire has long burned with steady assurance. Connecticut is experiencing a revival due to the new assembly at Plainville. Large circles at Waterbury and Seymour and a great increase of membership at Derby are the immediate results, while C. L. S. C. reading plans are being agitated in many directions. The New Haven circles keep up a flourishing organization under the New Haven union, which held its closing public meeting in June under very happy auspices.

THE SOUTH.

Reports from the south cover a wide territory, but it is too early for details. The Okolona, Mississippi, Chautauquans of the Class of 1902 show a persistence, in spite of hot weather, which speaks well for their literary aspirations. They write in August: "We are doing good work and will soon

send in our examination papers. We grow more enthusiastic the farther we progress." In Troy, Alabama, the members are claiming their certificates for the completed year's work. The Augusta, Georgia, Circle has made an early start. Texas, West Virginia, Tennessee, Virginia, Kentucky, and North Carolina have all been heard from, and in Washington, D. C., a new circle of twenty-three members has joined the Class of 1904. That the C. L. S. C. reaches other organizations besides its own circles is shown in the case of the Jenkinsville, South Carolina, Literary Club, which has a circulating library for its members and each year includes a set of the Chautauqua books.

ANSWERS TO SEARCH QUESTIONS.

"THE RIVALRY OF NATIONS."—OCTOBER.

1. The Monroe doctrine was a scheme of public policy set forth by President James Monroe in his message to congress, December 2, 1823. It declared that henceforward the American continents were "not to be considered as subjects for future colonization by any European power." 2. 1789-1799. 3. Christmas day, 800. 4. Charlemagne. 5. The Sultan of Turkey. 6. In 1854, at Balaklava. 7. George III., the Prince of Wales acting as regent; 1820, George IV.; 1830, William IV.; 1837, Victoria. 8. William E. Gladstone. 9. From King John, in 1215. 10. At St. Helena, in 1821. 11. 1871, Louis Adolphe Thiers; 1873, Marshal MacMahon; 1879, F. P. Jules Grévy; 1887, M. Sadi-Carnot; 1894, M. Casimir-Perier; 1895, Félix Faure; 1899, Emile Loubet. 12. In 1879, the Panama Canal Congress approved the project for a tide-water canal across the Isthmus of Panama. A French company was organized to construct the canal. The stock issued by the company was purchased by all classes of Frenchmen, the peasants especially investing large sums. After spending 1,300,000,000 francs, the company became bankrupt. When the company's affairs were investigated, it was discovered that a large part of its capital had been squandered, chiefly in bribes and enormous salaries. In 1893 the matter was brought before the French courts, and a number of deputies, senators, and other public officials were found guilty of bribery and embezzlement.

"A READING JOURNEY IN THE ORIENT."—OCTOBER.

1. Great Britain. 2. Nine, besides mere rocks. 3. From tanks in which rain water is stored. 4. From Tarifa, a Spanish seaport, where the Moors collected duties in ancient times. 5. Morocco, Algeria, Tunis, and Tripoli. 6. Morocco, independent; Algeria, French colony; Tunis, French protectorate; Tripoli, Ottoman dependency. 7. Mohammedan, Jewish and Christian. 8. Mecca, the birthplace of Mohammed, is the holy city of Islam. The Moslems believe that a pilgrimage to Mecca will secure entrance to heaven. 9. 41-54 A. D. 10. Stephen Decatur. 11. In 1830, after a blockade of three years, the dey capitulated, and France assumed control of the government. 12. The Pharos at Alexandria. (See August CHAUTAUQUAN.) 13. A red granite monolith near Alexandria. The name was given to it in ancient times by travelers, but the origin of the name is unknown. 14. By Alexander the Great, 332 B. C.